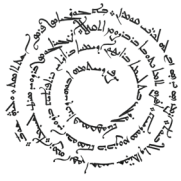
Jacob of Sarug's Homily on the Transfiguration of Our Lord



Texts from Christian Late Antiquity

13

General Editor
George A. Kiraz

The Metrical Homilies of Mar Jacob of Sarug

General Editor
Sebastian P. Brock

Managing Editor
George A. Kiraz

Fascicle 8

Jacob of Sarug's Homily on the Transfiguration of Our Lord

Translated with Introduction by
Thomas Kollamparampil

Gorgias Press
2008

First Gorgias Press Edition, 2008

Copyright © 2008 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

Published in the United States of America by Gorgias Press LLC, New Jersey

ISBN 978-1-59333-934-0
ISSN 1935-6846

Gorgias Press
180 Centennial Ave., Suite 3, Piscataway, NJ 08854 USA
www.gorgiaspress.com

Library of Congress Cataloging-in-Publication Data
Jacob, of Serug, 451-521.
[Homily on the Transfiguration of our Lord. English & Syriac]
Jacob of Sarug's Homily on the Transfiguration of our Lord / translated with introduction by Thomas Kollamparampil. -- 1st Gorgias Press ed.
p. cm. -- (Texts from Christian late antiquity ; 13) (Metrical homilies of Mar Jacob of Sarug ; fasc. 8)
English and Syriac.
Includes bibliographical references and index.
1. Sermons, Syriac--Translations in to English. 2. Jesus Christ--Transfiguration--Sermons. 3. Sermons, Syriac. 4. Syriac poetry--Translations into English. 5. Jesus Christ--Transfiguration--Poetry. 6. Syriac poetry. I. Kollamparampil, Thomas. II. Title.
BR65.J283H6613 2008
252'.014--dc22

2008019963

The paper used in this publication meets the minimum requirements of the American National Standards.

Printed in the United States of America

This publication was made possible with a generous grant from

The Barnabas Fund

and

The Athanasius Yeshu Samuel Fund

TABLE OF CONTENTS

Table of Contents v
List of Abbreviations vii
Introduction 1
Outline 1
Summary 3
Text and Translation 5
Supplication to Demonstrate the Beauty of the Light 6
The Infinite and the Ineffable Lord 6
Love, the Source and the Medium of the Story of the Son 10
The Humble Way of the Lord and the Manifestation of His Glory in Signs 12
The Manifestation of the Lord's Glory before Suffering and Crucifixion 16
The Concealed Light and the Manifest Dishonor of the Lord 20
The Manifestation of Our Lord's Hidden Glory and Light 22
Christ, the Image of the Glory and the Splendor of the Father 26
How and Why the Servants of the King Came There 28
The Betrothals at Sinai and at Mount Tabor 32
Repealing of the Judgment of Paradise by Christ, the Commander of All 34
The Real Presence of the Prophets and Apostles on the Mountain 38
The Union of Prophets and Apostles, the Law and the Gospel 40
The Story of the Crucifixion Spoken at the Transfiguration 48
The Discourse of Moses 50
The Discourse of Elijah 54
The Speech of the Prophets on the Passion and the Crucifixion 58
Simon's Joy and Misunderstanding 58
The Reproof from the Father on the False Reckoning of Simon 62
The Gathering on the Mountain 64
The Betrothal of 'the Bride of Light' to 'the Bridegroom of Light' 66
Bibliography of Works Cited 73
(a) Syriac authors 73
(b) Modern literature 74

Index of Names and Themes 75
Index of Biblical References 76

LIST OF ABBREVIATIONS

Bedjan	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis* (see BIBLIOGRAPHY)
CSCO	Corpus Scriptorum Christianorum Orientalium
OCA	Orientalia Christiana Analecta
OrSyr	*L'Orient Syrien*
PdO	*Parole de l'Orient*
PO	Patrologia Orientalis

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	Homily on the Transfiguration of our Lord
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 2, pp. 347–375. [Homily 49].
Other Translations:	E. Khoury, "Mimro de Jacques de Saroug sur la Transfiguration de Notre-Seigneur," *PdO* 15 (1988–1989), pp. 65–90.
Lines:	582

OUTLINE

Jacob of Sarug prays for the grace to deliver the homily as a discourse of praise. His thoughts, mind, lips and tongue are all in need of divine mercy to demonstrate the beauty of the countenance of the Light. The Lord is infinite and ineffable. By his power the Lord can either descend to the human word or exalt anyone who adheres to him because he is God and man and is all in all. With his Father he is like his Father in his glory and on account of humanity he became human. Love alone is able to speak of the story of the Son as it does not pry into him. It is the love of the Father that delivered the Son to become a sacrifice and again it is love that drew the Son to the slaughter and the crucifixion. Again the same love made the Son manifest his glory on the mountain (1–56).

The way of the Lord proceeds through sufferings, pain and bloodshed. Along this way he manifested his power through the signs in order to make himself known who he is. On account of his approaching humiliation he wanted to strengthen and confirm his apostles. He performed all signs starting at Cana for his disciples and not for outsiders. As the Cross was full of scandal and weakness our Lord manifested his glory to the participants of his mystery in order that they might not be perturbed. Above all he wanted to show that he willed and desired to be delivered up for suffering. Before the eyes of the disciples he was transfigured. While he was without change

he became transfigured only to the sight of the apostles and not in his own sight. Unlike Moses who was made to shine forth from outside, our Lord shone forth from within himself, being the light of the whole world (57–208).

Our Lord wanted to join the Good News with the Pentateuch and to hand over the keys of Moses to John so that the latter too may become a great teacher as well as to transfer the authority of Elijah to Simon in order to loose and bind divinely as a steward. He exchanged the stewards and transferred the keys. He brought the prophets and the apostles together to ratify the new covenant and to manifest the single teaching of the truth. As he is the Lord of the latter and the former covenants, he brought Moses, the teacher of the Law, to subscribe to the Gospel, which is for both the living and the dead. Through Moses the company of the dead and through Elijah that of the living are made present. Thus in front of all ages he revealed his glory to the disciples. Moses who was prohibited to enter into the promised land and was buried at mount Nebo was brought to enter into the land that his forefathers inherited. Thus Christ has the power to repeal the judgment of his Father and to make the expelled enter into their heritage thus showing how Adam shall enter. Like Moses and the robber, all the expelled shall return to their heritage through him (213–276).

Our Lord brought the prophets and apostles into a harmony through his body and the two covenants which are his hands of power. Moses, the head of the prophecy, and John, the beauty of the apostleship, came together. Elijah and Simon came together so that the keys the latter one received over the creation might be ratified. The prophets also were servants of the Lord as they too were given the spirit. Moses came there to bear witness to the Gospel and to manifest his agreement to the same. Instead of the Law of Moses and its justice our Lord granted the grace of the Spirit. The teaching of Moses was concluded by our Lord, the Intermediary, so that Peter might begin the proclamation. While the Law entered into rest at the mountain, the Gospel started its proclamation. The law before the Gospel is like Elizabeth before Mary. Like the joy of the Levite, John the Baptist, in the womb of his mother, Elijah leaped for joy from the OT in front of our Lord (313–348).

At the mountain the Law and the Gospel saw each other and the keys of the old woman were handed over to the maiden [Gospel]. The Gospel approached and took up the riches from the Law. The prophets carried along the treasures and the Apostles took them over. The wearied ship of prophecy carrying the mysteries came to the Lord, the peaceful haven, and the merchants of the apostolate took up the riches to distribute in the re-

gions. Both Testaments were bound together like a chain with a single head for the single teaching full of truth that runs through prophecy and apostolate. Hence, our Lord made the prophets and the apostles equal and treated them equal (349–368).

The prophets spoke about the crucifixion and praised the Son for his self-humiliation for granting the fulfillment of all mysteries. They saw how Jesus would take up all passions of Adam and through his death how the sin of Adam would be slaughtered. Moses and Elijah recall how insulting and ungrateful was the daughter of Hebrews, like Jezebel who loved idolatry and adultery. Even after seeing all the signs of wonder and blessings she committed adultery through impious idolatry. Hence, it is concordant for our Lord to suffer on the Cross as he wished. Our Lord suffered not by compulsion but by his own will as his Father had sent him. Moses and Elijah encouraged the Son to die and redeem the prisoners to make them enter into their place so that the condemned Adam might be made victorious. Lest he alone speak of his death, our Lord brought his servants to speak of it to the disciples. Simon became delighted by hearing the discourses of Moses and Elijah (373–480). He became aware also of the passion and the Cross that frightened him. He would remain there for which he beseeched our Lord for the construction of three tabernacles. Simon, in his joy and wonder, equated the Son with the servants. The talk of Simon displeased the Father and Simon was reproved (481–528).

On the mountain, before the Son, apostles and prophets, the living and the dead, were all gathered. The Old and the New, the Law and the Gospel, were united by the single Mediator of all. All symbols and types of the Old were carried up by the Gospel. The Son bore witness corporeally before both and the Father spoke with his beloved and all became confirmed that the Son is the Only-Begotten. The symbols of the prophets and the discourses of the apostolate have come together. The Father brought the cloud of light as a bridal chamber for his Son. Hence one tabernacle alone was made. There the Father betrothed the Daughter of Light, the Church, to his Only-Begotten, the Bridegroom of Light. The Father gave the command to the Church, the bride, to hear his Son, the Bridegroom (529–582).

SUMMARY

Supplication to Demonstrate the Beauty of the Light (1–10)
The Infinite and the Ineffable Lord (11–32)
Love, the Source and the Medium of the Story of the Son (33–56)

The Humble Way of the Lord and the Manifestation of His Glory in Signs (57–98)
The Manifestation of the Lord's Glory before Suffering and Crucifixion (99–122)
The Concealed Light and the Manifest Dishonor of the Lord (123–146)
The Manifestation of Our Lord's Hidden Glory and Light (147–176)
Christ, the Image of the Glory and the Splendor of the Father (177–208)
How and Why the Servants of the King Came There (209–238)
The Betrothals at Sinai and at Mount Tabor (239–254)
Repealing of the Judgment of Paradise by Christ, the Commander of All (255–276)
The Real Presence of Prophets and Apostles on the Mountain (277–312)
The Union of Prophets and Apostles, the Law and the Gospel (313–372)
The Story of the Crucifixion Spoken at the Transfiguration (373–392)
The Discourse of Moses (393–440)
The Discourse of Elijah (441–468)
The Speech of the Prophets on the Passion and the Crucifixion (469–480)
Simon's Joy and Misunderstanding (481–510)
The Reproof from the Father on the False Reckoning of Simon (511–528)
The Gathering on the Mountain (529–552)
The Betrothal of 'the Bride of Light' to 'the Bridegroom of Light' (553–582)

TEXT AND TRANSLATION

SUPPLICATION TO DEMONSTRATE THE BEAUTY OF THE LIGHT

Behold, the impulse of your homily hastens me, O Son of God.
Speak it through me abundantly in hymns of wonder.
Your story stirred within me to move itself towards the hearers.
Give (power) to my word to demonstrate the beauty of the countenance of the Light.
Behold, my thoughts surge greatly at your glory.
Let them vanish into you and from you may they bear fruit as discourses of praise.
The mind marveled about you, let the mouth speak about you, though you are incomprehensible.
The mind gazed on you so that the discourse might depict how beautiful you are.
Pour mercy upon my lips (enabling them) to speak about you,
and let my tongue put on the Spirit and let it sing about your majesty.

THE INFINITE AND THE INEFFABLE LORD

I would speak about you, my Lord, not that I will comprehend you, because you are infinite,[1]
but let me speak about you, how exalted you are above the preachers.
The mouth and the ear shall be bedewed by you but you remain as you are,
and while I am speaking of you, remain with me, for you are ineffable.
Within the (bounds of) utterance let the homily depict you while I am speaking,

[1] Cf. Bedjan I, p. 445; *Ep* XII; the incomprehensibility of the mystery of the Son. Cf. T. Jansma, "Christologie," pp. 21–23.

B 49 ܘܡܠܐ ܒܥܡܐ ܥܠ ܡܫܚܬ
ܘܟܠ ܚܣܟ ܒܫܥܐ ܒܥܢ ܒܚܕܘܗ ܘܐܫܬ:
ܘܟܠ ܫܥܐ ܕܐܟܠܐ ܒܡܫܟܚ ܒܐ ܚܙܐ.

347 1 ܐܡܪ ܒܓܠܝܢ ܐܠ ܡܚܠܐ ܟܠ ܕ ܟܘܐ:
ܫܠܚܐ ܕ ܡܠܟ ܡܫܟ ܠܗܘ ܟܠܝܢܝܠ ❊
ܚܙܐ ܒܘ ܟ ܒܪܐ ܡܐ ܕ ܚܩܩܐ:
ܐܡܪ ܡܫܟ ܠܗ ܐܡܪ ܘܐܠ ܓܠܝ ❊
5 ܐ ܫܩܡܫ ܪܘܫ ܒܟ ܟܠ ܠܗܫܝܡ:
ܡ ܒܩ ܡ ܐܢܝ ܓܠܝ ❊
ܠܐ ܡ ܐܐ ܒܫܟ ܩܐ ܠ ܫܠܝ:
ܢ ܡ ܐܐ ܒܪܐ ܓܠܝ ❊
348 ܓܐ ܟܠ ܫܩܘ ܒܫܟ ܫܠܟ:
10 ܐܟܫ ܡܐ ܢ ܟܠ ❊
ܠܫܟ ܓܐ ܟ ܠܫ ܒܠ ܐ:
ܠ ܐܓ ܒ ܐ ܡ ܠ ❊
ܠܒܡ ܡ ܩܐ ܐ ܠ ܐ ܒ ܠܫ:
ܐ ܓ ܐ ❊
15 ܡ ܫ ܫ ܒ ܓ ܠ ❊

but once I have spoken, you are beyond it and within it.
My Lord, let the exaltedness of your story descend to me, until I arrive (to it);
and when I have cleaved to it, let it rise up to its summit and take its position.
Either descend, O my Lord, to my word and let it speak about you,
or raise it up that it may reach out towards you and sing to you.
Lower yourself to the homily so that it may speak about you on account of your love,
and let the word be exalted with you on account of you until it has spoken of you.
It is easy for you to become small and it is easy for you to exalt the one who adheres to you;
by adherence to your homily, let my word be exalted, O Son of the Lord of all.
You, my Lord, have both greatness as well as smallness,
because you are both God and man and the whole of you is with everyone.[2]
With your Father, on account of him, you are like him,
and with us, on account of us, again you are like us.
On account of your Father you are like your Father in your glory[3]
and on account of us you became like us to become one of us.
Exalted is your revelation and glorious is the discourse concerning you and beautiful is your story,
and even if all mouths should speak of your glory they are not sufficient before you.

[2] Cf. 1 Cor 9:22. Ephrem, *HNat* 4:159–60; R. Murray, "Mary, the Second Eve," p. 375.

[3] Cf. Bedjan I, pp. 446–7.

ܗܘ ܒܝ ܒܐܡܬܐ ܐܝܟ ܐܢܐ ܠܐ ܫܠܚ ܠܝ ܒܐܢܐ ❖ ܐܢܐ ܗܘ
ܐܡܪ ܟܝ ܗܢܐ ܒܥܐܢ ܐܢܐ ܒܗ ܗܘ ܐܠܐ ܐܠܐ:
ܗܘܐ ܒܐܡܬܐ ܐܢܐ ܕܠܐ ܢܫܡ ܒܗ ܫܠܚ ❖ ܐܢܐ ܡܫܟܚ ܐܢܐ
ܐܡ ܐܝܟ ܗܢܐ ܒܐܡܬܐ ܒܐܢܐ ܕܐܠܗܐ ܟܠ:
ܐܡ ܟܐ ܐܢܐ ܐܠܐ ܐܠܗܐ ܕܐܠ ܫܠܚ ❖ ܟܠ 20
ܐܠܗܐ ܟܐ ܕܫܠܝܚܐ ܒܫܟܝܢ ܐܢܐ ܗܘ ܫܐ:
ܐܢܐ ܕܐ ܗܘ ܐܢܐ ܐܢܐ ܒܐܡܬܐ ܗܘ ❖ ܐܢܐ
ܒܐ ܕܐ ܟܐ ܐܢܐ ܐܢܐ ܕܐ ܟܐ ܐܢܐ ܕܐ ܟܐ ܐܢܐ ܟܠ:
ܐܢܐ ܐܢܐ ܒܐܡܬܐ ܐ ܕܐ ܐܢܐ ❖ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❖ ܐ ܐ 25
ܐ ܐ ܐ ܐ ܐ ❖ ܐ ܐ ܐ ܐ ❖ ❖ ❖

LOVE, THE SOURCE AND THE MEDIUM OF THE STORY OF THE SON

The story of the Son is beyond explanation
and the marvel of His homily is more exalted than the speech and the tongue.
Love alone is able to venture to speak of it
because it has authority to speak of everything it wants and it will not be blamed.
For the discourse of the Scribes or the wise or the disputants
has no provision in the homilies of the Son to speak them out.
It is easy for love to speak about Him abundantly,
and it does not set in motion its homilies in a prying fashion when it praises.
It is becoming for love when it speaks on its own accord
because it is without controversy for the ear which hears with love as well.
By the love of the Father, He delivered His Son to become the sacrifice — Eph 5:2; Heb 9:26
for sinners so that the whole creation would receive pardon through Him.
The love of the Son drew Him towards slaughter and crucifixion,
and through it He had accepted to bear the suffering of the whole world.
Because of His love He embraced the column as someone condemned
and He accepted spittle, and was struck on the cheek by wicked men.
His love demanded that He should come to humiliation and insult
and should carry pains in the turbulent fight of the crucifixion.
Because of His love He wished to manifest His glory on the mountain,
so that He might fill His disciples with wonder and then He would suffer.

ⵜⵜⴰⵡⵉⵔⵉⵜ ⵏ ⵜⵎⵣⵉⵖⵜ ⵜⵜⴰⵡⵉⵔⵉⵜ ⵏ ⵜⵎⵣⵉⵖⵜ

since our Lord manifested His glory on the mountain,
the homily stirred within me to describe with great love,
Concerning the appearance of Moses with Him, and of Elijah too
and concerning that talk which the prophets had with Him there.

Mark 9:2–8 and parallels

THE HUMBLE WAY OF THE LORD AND THE MANIFESTATION OF HIS GLORY IN SIGNS

The way[4] of our Lord stretched itself out in the midst of sufferings,
and it proceeded through wounds and pains, even unto blood(shed).
And in humiliation and simplicity and feebleness
our Lord lived on the earth when He walked on it.
But sometimes He manifested His power through signs
so that He might make known to His disciples who He is and whose Son He is.
He chose the apostles so that He might preach faith in Him[5] through them,
and they travelled with Him so that through His teaching He might confirm them.
Because His way was humble, He was not willing
to make manifest to them the majesty of His glory as it was.
When the occasion demanded that our Lord should perform a sign

[4] The Syriac imagery of the 'way' is directly concerned with salvation history and does not merely deal with the moral and ethical views in the background of the *Acts of the Apostles* (Acts 9:2; 18:25; 19:9; 22:4); cf. E. Beck, "Das Bild vom Weg," pp. 1–39 (esp. pp. 2–6, 38–39); R. Murray, *Symbols of Church and Kingdom*, pp. 299–301.

[5] *haymanutheh* can mean either 'his faith' or 'faith in him.' Here it means a believer's faith in Christ.

ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠷᠯᠠᠵᠤ᠂
ᠪᠠᠭᠠᠰᠢ ᠨᠢ ᠲᠡᠷᠡ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠂ 55
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃ 60
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃ 65
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃
ᠲᠡᠷᠡ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠭᠤᠷᠪᠠᠨ ᠲᠤᠭᠤᠷᠭᠠ ᠲᠤᠭᠤᠯᠠᠭᠠᠨ ᠤ ᠳᠤᠷᠠ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ᠃

He took hold of them and confirmed them on account of His humility.
Through the sign that came to pass, He was teaching and strengthening them
so that they might understand Him, and announce Him to be God.
He performed a sign in Cana[6] and made known His glory there, John 2:1–11
and because of that His disciples as well believed in Him.
And thus therefore all the signs which were performed,
He did for them to make them marvel.
When He decided[7] to revive the dead Lazarus
thus He said: "It is on account of you I am glad.
So that you may believe when you have seen the dead living. John 11:15
I am reviving him so that your faith may increase because of the sign."
To the (eye of the) outsiders He did not desire to manifest himself,
so that He might not give His holy thing to the dogs which are not worthy of it.[8] Matt 7:6
He threw His pearls[9] to His traders,
so that they might bring them forth to enrich the whole world by them.
He manifested to the apostles His marvelous (deeds)
so that He might replenish them with the proclamation by a great wonder.

---

[6] Cf. Bedjan V, 470–494, Homily on Cana (See S. Grill, *Jacob von Sarug als Dichter und Exeget*, pp. 17–28 for a German translation).

[7] Lit: 'he set his face.'

[8] Cf. Matt 7:6.

[9] 'pearls' here refers to the marvelous deeds of Christ and the 'traders' here refers to all those who announce the saving deeds of Christ, starting with his disciples. Jacob uses the image of 'pearl' to describe various realities; for a general survey, cf. F. Graffin, "Le thème de la Perle dans une Lettre de Jacques de Saroug," pp. 355–370.

ⵜⵉⵖⵓⵔⵉ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵉⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ⵪
ⵜⵍⵍⴰ ⵡⴰⵎⵓ ⵜⵉⵖⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵏⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵡⵜⵜⵙⵎⵙⵓⵙⵙⴰⵏ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵙⵙⵓⵎⵙⵙⴰⵏ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪ 70
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ: 351
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ: 75
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪ 80
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ:
ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ ⵓⵔ ⵜⵜⵓⵔⵉ ⵖⵓⵔⵜⵜⴰ ⵜⵜⵓⵔⵉ ⵏⵜⵜⴰ⵪

He set His signs for His disciples to counter His dishonor,
so that they might not be doubtful about the humiliation and dishonor of His way.
Through glory and dishonor as well as praise and reproach,
the road of our Lord proceeded among earthly beings.
He transformed water[a] and multiplied bread[b] and cleansed the lepers.[c]
He opened (the eyes of) the blind and made the deaf hear and gave life to the dead.
They called Him insane and a blasphemer who had an evil spirit.
They reckoned Him as Beelzebub,[a] breaker of Sabbath[b] and deceiver of people.

[a]John 2:6–11
[b]John 6:5–13
[c]Matt 8:l-4 Matt 11:5

[a]Matt 12:24ff
[b]Luke 13:10–17; John 5:1–18; 9:1–17

In response to the miracles which He performed, these dishonors
did the Jews set forth so that they might make His good works void.
And for the disciples He retained the signs so that they may not be scandalized.
Through the glorious things which they saw they despised those (that seemed) feeble.
They were captured by the signs that were performed,
and they forgot the dishonors and mocking and reproaches which were to be heard.

THE MANIFESTATION OF THE LORD'S GLORY BEFORE SUFFERING AND CRUCIFIXION

And when the time of sufferings and of crucifixion came
He wanted to show them His great glory on a high mountain.
In proportion to the magnitude of the insult and disgrace of the Cross,

85 ܗܘ ܐܝܬ ܠܟ ܒܪ ܐܢܫ ܕܐܡܪ ܠܐ ܫܡܥ ܒܩܠ ܐܒܗ ܘܐܡ ܘܐܒܝ ܠܐ ܝܕܥ ܠܗ ܘܐܦ ܐܢ ܐܡܪ ܠܗ ܕܐܢܫ ܐܚܪ ܐܢܬ ܠܐ ܫܡܥ ܒܩܠ ܐܒܝ ܘܐܡܝ ܘܐܦ ܐܢ ܐܡܪ ܠܗ ܕܐܢܫ ܐܚܪ ܐܢܬ ܠܐ ܝܕܥ ܠܗ

He magnified the sign of His glory on the mountain
and made it manifest to them.
They saw His glory in order that they may not hesitate
on account of His humiliation,
so that from His magnificence they might retain love
for His feebleness.
He perceived the Cross that was full of stumbling-
blocks and weakness
and all those close to Him who encountered it were
scandalized by it.
And because of this He manifested His glory to the
sons of His mystery
so that when they would see His humiliation on the
Cross, they might not be scandalized.
And if, even after He had shown Simon His glory, Luke 22:55–62 and parallels
Simon denied Him,
if he had not seen it, what would he have done at the
time of His suffering?
He knows that the crucifixion is full of scandals
and its road is interwoven with stumbling blocks and
doubts,
Then it is filled with mocking, dishonor and sufferings
for the one who travels by it
and all sorts of contempt and weakness will be seen in
it.
Therefore He manifested His glory to the household
of Simon;
so that when it *[the crucifixion]* would come to pass and
they would see His dishonor, they might not be
perturbed.
The marvel of His light was stored up, and filling their
minds,
so that on the day of the suffering they should re-
member it and be supported by it.
So that they should not be hesitating as a result of
sadness and doubt,
He showed His glory first to confirm their minds.
On account of this He was transfigured and they saw
His light

ܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪܬ ܐܢܐ ܡܠܟܐ ܐܢܬ ❖
ܒܪ ܠܥܠܡܐ ܗܢܐ ܠܐ ܗܘܝܬ ܡܢ ܗܕܐ ܥܠܡܐ:
ܐܠܐ ܕܐܝܟ ܕܐܡܪܬ ܫܘܛ ܐܢܐ ܡܠܟܐ ܐܢܬ ❖
105 ܒܪܡܫ ܟܪܣܛܐ ܘܐܠܐ ܥܠܐ ܕܝܢܐ ܗܘ ܠܐ:
ܐܡܪ ܠܗ ܦܝܠܛܘܣ ܗܘ ܡܐ ܕܥܒܕ ܗܘ ܟܠ ܥܡܐ ❖
ܐܡܪ ܠܗ ܐܘ ܡܠܟ ܫܠܡ ܟܬܘܒ ܐܓܪܬܐ:
ܘܐܠ ܒܪܟܣܛܐ ܒܪ ܥܠܡܐ ܠܐ ܢܐܡܪ ❖
ܐܦ ܒ ܡܠܟ ܫܠܡ ܟܬܒ ܕܪܓܫ ܗܘ ܒܢܝ:
110 ܟܝ ܠܐ ܒܪܐ ܕܒܝ ܐܡܪ ܒܟ ܕܝ ܐܘܐ ❖
ܡܝ ܐܘ ܟܢ ܟܪܣܛܝܢܐ ܘܥܠܐ ܐܟܢܐ:
ܐܟܝܣܛܘܢܐ ܐܟܣܘܟܝܐ ܗܢܝܐ ܐܘܡܢ ❖
ܐܡܪܐ ܕܙܢܐ ܡܫܐ ܐܟܢܐ ܟܒܘܐ ܟܢ:
ܐܦ ܫܘܐ ܐܡܪܬܐ ܐܡܣܟܝܐ ܐܡܪܐ ܟܢ ❖
115 ܐܡܪ ܠܗ ܟܒܪ ܐܡܢ ܡܠܟ ܫܠܡ ܐܓܪܬܐ:
353 ܘܐܠ ܒܙܢܐ ܟܢ ܐܡܪ ܙܢܐ ܠܐ ܢܐܘܦ ❖
ܐܘܐ ܘܢܐܘܐ ܐܡ ܐܘ ܐܠܐ ܬܡܣܦ:
ܬܟܣܐ ܫܐ ܐܦܐ ܟܢ ܐܡܪ ܐܡܢ ܐܦ ❖
ܘܐܠ ܢܐܟܣܝܐ ܐܡ ܒܫܐ ܐܡ ܩܢܝܐ:
120 ܒܝܐ ܫܠܡ ܐܓܪܬܐ ܒܙܐ ܬܡܣܦ ❖
ܐܡܪ ܠܗ ܐܘ ܐܡܣܟ ܘܐ ܐܡܪ ܢܐܘܐ:

so that when He had put on the appearance of the dead they should not be alarmed.

THE CONCEALED LIGHT AND THE MANIFEST DISHONOR OF THE LORD

With the brightness of His glory He made them marvel and captured them
so that when they saw His shame on the Cross they might not be scandalized.
He led the apostles and between Him and them alone He manifested His glory
so that He might testify to them beforehand regarding His majesty,
So that when they would see on the Cross His contemptible state and His feebleness
they should remember that magnificence and become proud of it.
And they would say: "That ray of Light which we saw
would not have been worsted by darkness had He not willed it.
That great and glorious Day which was revealed to us
without His will, the night will not be able to take hold of it.
The sun and radiance of that Righteousness which we saw
would not be held captive by the shade when He does not desire (it).
Behold, that one by whose light the mountain was set aflame just a little while ago,
would not grow dark with sorrows in this way, unless He wills it.
That great column of fire which appeared to us,
without His own will neither the Cross would have carried Him."
He willed and they took hold of Him; He desired it and they seized Him; He gave himself up,
and because He wished it, behold, concealed is His light and manifest is His dishonor.

21 ܡܠܟܐ ܡܫܝܚܐ ܕܠܐ ܝܬܒܐ ܥܡܗܘܢ ܟܕ ܐܬܐ ܒܫܘܠܛܢܗ ܕܝܠܗ ܘܟܕ ܡܫܟ ܠܗ ܒܟܘܪܣܝܗ ܘܠܐ ܒܣܡܟ ܠܗ ܒܝܡܝܢܗ ܘܐܡܪ ܠܗ ܐܝ ܐܢܬ ܗܘ ܕܐܬܐ ܐܢܐ ܐܙܠ ܘܐܥܒܕ ܠܟ ܗܟܢܐ ܕܠܐ ܐܬܒܥ ܐܢܐ ܠܟ ܐܠܐ ܐܝ ܐܢܬ

He by His own will delivered himself up and they seized and bound Him
and they stretched Him out and scourged, led Him out and condemned, lifted and crucified Him.
Since it pleased Him, He was despised, stripped and was hung naked
and it is according to His will He suffers pains and not by compulsion.[10]
In the case of the one whose might was seen by us on the mountain,
it is clear that it was not because He was weak that the people crucified Him.

THE MANIFESTATION OF OUR LORD'S HIDDEN GLORY AND LIGHT

In order that this covenant should be a reality for the disciples,
He transfigured himself and they saw His glory on the great mountain.
By the love for the light they saw there, He made them fervent
so that they might not be swallowed up by the sorrow of the crucifixion.
The news of the slaughter troubled them when it was spoken,
but before His slaughter He brought to pass His consolation[11] to His disciples.
For the day of His suffering, for Him to become the sacrifice, had arrived,
and He announced to them about His death and caused them to quake.
"I am going to be delivered up, and they will mock me and scourge me; Matt 17:22,23; Mark 9:31–33

[10] Cf. Ephrem, *HAzym* 1:7.

[11] The fact of consolation, comfort and rest in the Lord, is the fruit of salvation through Christ. It is a major theological theme in the Syriac tradition; cf. A. Vööbus, *History of Asceticism,* Vol. III, pp. 63–65.

⠠⠓⠑ ⠙⠗⠑⠺ ⠓⠊⠎ ⠎⠺⠕⠗⠙ ⠁⠝⠙ ⠎⠓⠕⠕⠞ ⠓⠊⠍ ⠙⠕⠺⠝:
⠠⠁⠝⠙ ⠓⠑ ⠎⠁⠺ ⠞⠓⠁⠞ ⠓⠑ ⠺⠁⠎ ⠙⠑⠁⠙ ⠁⠝⠙ ⠞⠓⠑⠗⠑ ⠓⠑ ⠇⠁⠽
⠠⠁⠝⠙ ⠞⠓⠑⠗⠑ ⠓⠑ ⠙⠗⠑⠺ ⠞⠓⠑

they will both crucify me and kill me," He recounted to His apostles.
And because of these (things) they both trembled and were disturbed, feared and were confounded
then in order that they might be consoled, He manifested His glory and made them marvel.
Simon Peter had said to Him: "Far be it from you to suffer," Matt 16:22
and they all feared on account of the story of the death that they heard.
And He led Simon and Jacob and John
and made them alone ascend a high mountain, Matt 17:1
In order to unburden from them that sadness that shattered them,
and to gladden them with the great consolation of His glory.
And before their eyes He was transfigured and His garments became white Matt 17:2,3
and His countenance also shone forth as the sun, and He made them marvel.
From Him, His glory and from His face His light became radiant,
both brightness and glory did His person cause to spring forth, and He made them marvel.
It is not from another place He borrowed light for himself and clothed himself,
but from himself and on account of himself He showed the light before the disciples.
In Him there was light and it was covered up and they were not aware of it
and out of Him He sent forth light and they saw His glory and they became amazed.
His very countenance, it is written, became bright and His garments too became white.
It is not from another place that light was stretched forth to Him.
Belonging to Him and in Him there was glory which was hidden from the onlookers,

ܐܝ ܐܡܪ ܟ ܐܝ ܡܟܟ ܟ ܐܬ ܟ ܐܬ ܒܪ ܐ ܟ ܐ ܟ ܐ ܟ

and when He wished, He brought it out and showed it to the sons of His mystery.

CHRIST, THE IMAGE OF THE GLORY AND THE SPLENDOR OF THE FATHER

And this same our Lord is the image of the glory and the splendor of the Father,
and He shone forth from Himself and manifested to them His glory there.
For it is not from outside that light had entered and (then) become concealed.
It is written that He shone out and it became known that He is the Light.
He did not need radiance so that He ought to borrow radiance and be adorned by it,
but through the glory of His own light He adorns the one who encounters Him.
Therefore it is written that He was transfigured and shone forth and became white
so that it shall be revealed that He is the light of the whole world.
The fact that He became transfigured was because He willed and manifested His light;
It is not that from something that He was transfigured to become something else.
In the sight of the apostles He was transfigured
while He remained without change as He had been.
For before their eyes, it is written, He became transfigured, not in His own sight,
but for them He was transfigured so that they might see the glory, instead of dishonor.
For, He is as He is, the Light and the Son
splendor and brightness and the great Sun of righteousness.
Neither transformation nor change affects Him,
because yesterday and today and for ever yet He is the same. Heb 8:8
The fact that it is written that He was transfigured before the disciples

᠊ᠠᠭᠤᠯᠠᠭᠰᠠᠨ ᠪᠤᠷᠤᠭᠤ ᠬᠤᠪᠢᠯᠭᠠᠨ ᠳᠤ ᠬᠤᠪᠢᠯᠭᠠᠨ ᠪᠤᠷᠤᠭᠤ ᠬᠠᠭᠠᠯᠠᠭᠰᠠᠨ᠂
ᠪᠤᠷᠤᠭᠤ ᠬᠠᠭᠠᠯᠠᠭᠰ

was so as to make the world perceive that He is the one who had shone forth and He is the Light.
His countenance shone forth and His garments became white and they saw His glory
and because of this it is written that He was transfigured before the disciples.
Unlike Moses, who became radiant from without, Exod 34:29–30
our Lord is light from within himself together with His Father.
It is written about Moses that the skin of his face became radiant, Exod 34:29
not that he was transfigured, shone forth and became white as our Redeemer.
Moses indeed saw God and he was made to shine forth,
but our Lord was God who is wholly light.
He together with His Father had made Moses shine on the mountain
and it is this same One who shone forth and Simon saw His glory.
His countenance shone forth in front of the disciples and His garments became white
and they saw with Him Moses on the mountain together with Elijah. Matt 17:2,3

HOW AND WHY THE SERVANTS OF THE KING CAME THERE

Herein is the requirement and pressing need of grace for the soul
so that it *[the grace]* may speak within me its story which is more exalted than language.
What urged these servants of the King to come
to speak with Him ? How did they come and why did they come ?
He desired to join the two into one and to treat them alike
so that the Good News might mingle with the Law and take hold of the earth.

ᠬᠦᠨᠦᠭᠲᠡᠨ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ ᠪᠠᠭᠤ ᠵᠠᠭᠠᠭᠠᠨ ᠪᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ ᠪᠠᠭᠤ ᠰᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ ᠪᠠᠭᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠬᠡ ᠠᠮ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ᠄
357 200 ᠪᠠᠭᠤ ᠪᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠪᠠᠭᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ᠄
ᠬᠡ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠭᠤ ᠰᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠠᠮ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ᠄
ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠠᠮᠢᠳᠤ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ᠄
ᠪᠠᠭᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠭᠤ ᠪᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
205 ᠪᠠᠭᠤ ᠠᠷᠪᠠᠨ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤ ᠪᠠᠶᠢᠭᠰᠠᠨ ᠪᠠᠭᠤ ᠰᠠᠭᠤᠷᠢᠯᠠᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ᠄
ᠬᠡ ᠠᠮ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ ᠪᠠᠭᠤ ᠪᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠠᠶᠠᠨ ᠬᠤᠪᠢᠶᠠᠨ᠄
ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ ᠪᠠᠭᠤ ᠬᠡᠯᠡᠯᠴᠡᠬᠦ᠄
210 ᠪᠠᠭᠤ ᠠᠯᠠᠭᠰᠠᠨ ᠴᠠᠭ ᠳᠤᠷᠠᠳᠠᠬᠤ ᠪᠤᠯᠤᠨ ᠭᠡᠪᠡᠯ ᠪᠤᠶᠤ ᠬᠡᠪᠡᠷ᠄
ᠭᠡᠪᠡᠷ ᠴᠠᠭ ᠬᠦᠷᠲᠡᠯ ᠪᠠᠭᠠᠴᠤᠭᠤᠷ ᠬᠤᠭᠤᠷᠠᠭᠠᠳ ᠪᠠᠭᠤ᠄
ᠪᠠᠭᠠᠴᠤᠭᠤᠷ ᠳᠤᠷᠠᠳᠠᠬᠤ ᠪᠠᠭᠤ ᠪᠠᠭᠠᠴᠤᠭᠤᠷ ᠪᠤᠶᠤ᠄
ᠵᠠᠯᠠᠮ ᠬᠦᠮᠦᠨ ᠳᠤᠷ ᠪᠠᠶᠢᠭᠠᠯ ᠪᠤᠶᠤ ᠪᠠᠭᠠᠴᠤᠭᠤᠷ᠄
ᠬᠡᠪᠡᠷ ᠠᠪᠤᠭᠠᠯ ᠬᠣᠭᠣᠷᠣᠨᠭᠤᠢ ᠵᠠᠯᠠᠮ ᠵᠤᠭᠤᠯ᠄

The keys of Moses He wished to confer upon John
in order to give him at the beginning to write spiritually,
So that instead of the son of Amram, there entered the son of Zebedee, — Exod 6:20
that he also should become a great teacher of the hidden mysteries of the divinity. — Matt 4:21; Mark 1:19
That authority which was with Elijah,[12] He had given to Simon
in order to loose and to bind divinely as the steward.
He joined those of the household of Simon to the household of Moses
so as to make the New equal with the Old in His proclamation.
He wanted to exchange the stewards and He brought them
so that the elders might hand over the keys to those who were youngsters.
Those who had labored with Him well, He wished to honor,
and He gave to the later ones the exaltation and the labor of righteousness.[13]
He gave rest to Moses and set the toil upon John;
He spared Elijah and brought to Simon to loose and to bind. — Matt 16:19
He wished to ratify His new covenant,
and He brought the old servants of His Father to subscribe to it.
He called the apostles and brought the prophets to treat them as equal,
so that He might manifest the single teaching of the truth to the whole world.

[12] Cf. Martyrius (*Sahdona*), *Book of Perfection*, II chp. 8,40 (cf. S. P. Brock, *Syriac Fathers on Prayer*, p. 219).

[13] Cf. Ephrem, *HVirg* 8:13.

ܥܟܒܝ ܒܗܘ ܐܡܪ ܠܗ ܐܝܟ ܠܐ ܬܡܘܢ: 215
ܘܠܐ ܐܝܟ ܐܢܐ ܕܥܒܕ ܢܨܠܘܬ ܘܫܘܠܡܐ׃
ܫܟ ܟ ܟܬܒ ܟܠ ܟ ܐܒܪ ܢܗܘܐ ܐܘ ܗܘ׃
ܗܘܐ ܘܟ ܠܐܘܪ ܫܬܝ ܒܟܘܠܗ ܐܠܗܘܬܐ׃
ܗ ܒܪ ܐܢܫܐ ܘܐܠ ܠܟܡ ܐܝܐ ܐܢܐ ܕܡܫܬܒܚ׃
ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܕܝܢ ܐܡܪ ܠܝ ܐܢܬ ܐܝܟ ܐܢܐ׃ 220
ܕܒܟ ܡܫܬܒܚ ܐܦ ܐܢܐ ܕܒܟ ܒܪ ܐܢܫܐ ܗܘ׃ 358
ܐܢܬ ܕܡܬܠܐ ܟܡ ܟܠܡܐ ܕܥܒܕ ܐܠܗܐ׃
ܬܘ ܒܪ ܐܢܫܐ ܐܝܟ ܐܢܬ ܐܡܪ ܠܝ׃
ܘܠܟ ܗܘ ܒܟܬܐ ܕܐ ܘܒܟܬܐ ܕܥܒܕ ܐܠܗܐ׃
ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܠܟ׃ 225
ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܐܘ ܐܠܗܐ ܐܚܪܢܐ׃
ܡܫܬܒܚ ܐܢܫ ܐܠܐ ܠܐܠܗܟ ܒܠܚܘܕܝܟ׃
ܐܡܪ ܠܗ ܝܫܘܥ ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܠܟ׃
ܐܢ ܐܝܬ ܠܟ ܐܡܘܢܐ ܐܘ ܐܠܗܐ ܐܚܪܢܐ׃ 230
ܐܡܪ ܠܗ ܫܡܥܘܢ ܒܪ ܝܘܚܢܢ ܐܡܝܢ׃
ܐܢ ܟܠ ܕܫܒܩ ܠܝ ܐܒܐ ܒܫܡܝ ܐܢܐ׃
ܘܐܢ ܬܐܡܪ ܠܗܕܐ ܛܘܪܐ ܗܕܐ ܬܬܥܩܪ׃

He had united the New with the Old so that the world might become conscious of the fact
that He is the Lord, both of the latter and the former.
From the Old (Testament) He brought the excellent, chosen, and exalted ones,
so that they should be witnesses to that teaching of the New (Testament).
He had wished to give rest to that Law which was through the hands of Moses,
and He summoned him to entrust the truth to Simon, and (then) to depart.

THE BETROTHALS AT SINAI AND AT MOUNT TABOR

When the marriage settlements had been written down for that daughter of the people,
Moses made seventy elders ascend the mountain with him, Exod 24:9
And here, when the Son betrothed the Church at His crucifixion,
He too brought witnesses to the mountain so that they might subscribe.
He brought Moses, that teacher of the Law, to the mountain
to show that he was in agreement with the Good News of the household of John.
From that mountain of Nebo He had called Moses [a]Deut 34:1–6
and he obeyed Him. [b]2 Kgs 2:1
Then He beckoned to Elijah by the whirlwind and he came.
One from the earth and another from the air, they presented themselves,
so that they might be witnesses to the Son on the mountain that He is the Son of God.
Good News went out from the Father to the living and the dead
and the Son gave it to the two classes that they might be gladdened by it.

ܣܟܠ ܗܘ ܟܬܒܐ ܥܡ ܟܠܗܝܢ ܘܐܘܟ ܐܘܟ:
ܘܫܘܬܐ ܗܢܐ ܐܝ ܒܐܣܬܐ ܕܒܘܒܩܢܐ.
ܥܡ ܟܠܗܝܢ ܐܠܗܐ ܠܥܡܐ ܕܚܢܐ ܘܬܘܒ: 235
ܒܟܬܒܐ ܕܩܘܕܫܐ ܫܪܒܐ ܗܘܬ ܬܘܒ.
ܟܬܒ ܢܒܝܗ ܘܓܒܪ ܫܡܥ ܐܪܙ ܗܘ ܒܢܣ:
ܕܒܝܘܡ ܬܠܬ ܫܒܛܐ ܕܚܡܫܐ ܫܢܬ ܐܪܒܥ.
ܥܡ ܩܢܝܐ ܟܬ ܠܗ ܟܢܐ ܕܐܒܗܝ ܕܝܠܝ:
ܚܕ ܡܢ ܬܪܥܐ ܗܘ ܕܢܦܠ ܒܟܠ ܐܪܥܐ. 240
ܗܘ ܕܐܡܪ ܠܐܒܘ ܘܠܐܡܐ ܐܢܬ ܗܘ ܕܐܬܝ ܠܝ.
ܐܦ ܐܢܐ ܐܬܝ ܠܟ ܒܫܡ ܡܠܟܐ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝ 359
ܐܠܐ ܗܘ ܕܐܬܐ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ. 245
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ.
ܐܠܐ ܐܢ ܐܬܐ ܗܘ ܡܢ ܫܡܝܐ ܘܐܦ ܐܢܐ ܐܬܝ ܠܟ. 250

And He summoned the company of the dead through Moses and it came to Him.
And through Elijah[14] He proclaimed His Good News to all the living.[15]
Through the two men, He brought to Him all ages
so that in front of them He might reveal His glory before His disciples.

REPEALING OF THE JUDGMENT OF PARADISE BY CHRIST, THE COMMANDER OF ALL

He summoned heaven and earth to give testimony as one who commands all,
so that He might assure the disciples, as to who He is and whose son He is.[16]
He revived Moses and brought Elijah alive[17]
so that through the dead and through the living He should make known His truth.
He wanted to show that the dead and the living are His,
both the heavenly and the earthly obey Him.
From Bethany He called the dead Lazarus and he came out, John 11:1–44
and He commanded Moses from that mountain of Nebo and he came. Deut 34:1–6
He vivified and brought him to the land which the forefathers had inherited,

[14] Elijah is the image and type of the Son of God, cf. Bedjan IV, p. 135, *10–11*.

[15] Cf. Bedjan IV, pp. 230–31; p. 236, *9–12*. Elijah averted all passions of this world and lived the life of the other world; Ephrem, *HNat* 1:34–37.

[16] Cf. Ephrem, *Comm. on Diatessaron*, XIV.8. Our Lord wants to show that he is neither Elijah nor any one of the prophets as some thought; cf. Matt 16:13; Mark 8:28.

[17] Syriac tradition gives much stress on the biblical fact of the translation of Elijah to heaven without tasting death. Aphrahat: *Dem* XXII 3; Ephrem: *HNat* 1:34–37; *CNis* 36:7; Ephrem speaks of Elijah and Enoch passing over to Paradise because of their merits: cf. *HEccl* 49:9–11; *CNis* 38:10.

⠑⠍⠥ ⠙⠝⠽⠇⠁ ⠓⠁⠙⠓⠁ ⠓⠢⠞⠁ ⠑⠓⠁⠙⠓⠁ ⠊⠍⠥⠇⠁⠓⠑⠍⠥:
⠥ ⠙⠅⠊⠎⠁ ⠙⠢⠓⠑⠍⠁ ⠎⠞⠁ ⠓⠙⠝⠇⠓ ⠥⠙⠝⠁⠓⠑ ⠁⠙⠝⠁⠓⠑⠍⠁⠓⠑⠍⠥
⠙⠢⠓⠑⠍⠁ ⠥⠙⠓⠢⠁ ⠙⠅⠁⠝⠓⠁ ⠙⠝⠽⠙⠁⠓⠑ ⠁⠍⠁⠓⠑⠍⠥:
⠑⠍⠥⠎⠓⠢⠞⠁ ⠽⠇⠁ ⠓⠙⠓⠑⠓⠁ ⠍⠥⠍ ⠁⠙⠓⠢⠞⠁⠎⠓⠑⠍⠥⠁⠓⠑⠍⠥
255 ⠑⠁ ⠙⠓⠥⠑⠥⠁⠇⠁ ⠓⠢⠎⠁ ⠁⠍ ⠥⠢⠓⠁ ⠙⠢⠇⠁ ⠙⠅⠁:
⠑⠙⠁⠇⠁⠙⠢⠞⠁⠎⠁ ⠗⠢⠵⠥ ⠥⠞⠑ ⠙⠅ ⠙⠝⠁⠇⠁⠓⠑⠍⠥⠁⠓⠑⠍⠥
⠙⠢⠓⠑⠍⠁ ⠎⠍⠁ ⠙⠁⠇⠅⠁⠎⠁ ⠙⠎⠞⠁ ⠁⠍⠁⠇⠁⠍⠥:
⠙⠢⠍⠁ ⠢⠞⠁⠙⠁⠎⠁ ⠙⠍⠥⠞⠁ ⠎⠞⠁ ⠓⠵⠥⠁ ⠗⠑⠥⠁⠓⠑⠍⠥
⠙⠇⠁ ⠑⠎⠁⠙⠁⠎⠁ ⠙⠍⠞⠁⠎⠁ ⠑⠎⠞⠁ ⠁⠝⠁⠍⠥:
260 ⠥ ⠙⠅⠞⠁⠎⠁ ⠥ ⠁⠍⠁⠞⠁ ⠙⠅ ⠓⠍⠁⠇⠁⠙⠎⠁⠍⠥
⠓⠍ ⠙⠍⠁ ⠙⠎⠁⠍⠁ ⠓⠁ ⠙⠅⠙⠗⠵⠥ ⠢⠍⠁⠇⠁ ⠗⠝⠁⠍⠁:
⠑⠓⠍ ⠙⠅ ⠓⠍⠁⠍⠥ ⠙⠅⠙⠍⠁⠓⠑ ⠓⠢⠙⠁⠎⠁ ⠙⠅ ⠙⠝⠁⠇⠁⠍⠥
⠎⠓⠍⠁ ⠙⠁⠅⠙⠁⠎⠁ ⠇⠁⠥⠙⠁ ⠑⠵⠁⠎⠁ ⠁⠙⠥⠁⠇⠁:

into which it had been commanded by the judgment that he should not enter. Deut 4:21; 32:48–52

And He manifested that He is able to repeal the judgment of the Father

as well as to make the expelled return to their heritage as one who commands all.

He brought in Moses[18] to make known how Adam shall enter,

because he too had been expelled through the judgment from Paradise. Gen 3:23,24

Through our Lord all inheritors shall enter to their destined abodes.

Then through Him the expelled shall be made to return to gain possession of their heritage.

Through Him Moses[19] entered into the land into which it had been set that he should not enter.

Through Him the robber[20] too was transferred to within Paradise. Luke 23:43

Adam who went out from his inheritance as a rebellious (man)

was made to return to become an inheritor through Him, because he had been expelled.

Because it was necessary that the assembly of the house of John should learn

all this, He raised Moses to life and made him enter into the land.

[18] Cf. Ephrem, *HPar* 4:6.

[19] Moses' entry into Tabor (Matt 17:3), the promised land is a type of Adam's re-entry into Paradise.

[20] The robber who was admitted into Paradise is a type of Adam's re-entry into Paradise. Adam tried to snatch away divinity like a thief; cf. Alwan, III 689, 735, 741, 781, 794; Aphrahat, *Dem.* XIV 22, XXII 24; Ephrem, *HPar* 8:1, 2, 10, 11; *HEccl* 51:8; *HcHaer* 22:8.

ܗܘ ܒܥܠܡ ܗܘܐ ܟܝܢܐ ܘܡܢ ܘܠܐ ܬܫܠܐ ܗܘܐ ۞ 360
ܡܫܘ ܒܫܥܬܐ ܒܝܢܐ ܘܡܢ ܒܐܟܐ ܬܥܢܐ: 265
ܡܢܟܠ ܚܬܘܬܐ ܐܡ ܩܒܠ ܕܠܐ ۞
ܐܟܘ ܚܫܥܐ ܘܒܒ ܐܡܪ ܟܠܐ ܐܘܡ:
ܘܐ ܗܘ ܒܢܝ ܗܘܐ ܟܝܢܐ ܘܡܢ ܩܒ ܕܒܡܐ ۞
ܚܙܢ ܟܠܟ ܕܚܬܘܬܐ ܡܬܐ ܟܡܫܚܬܐ:
ܡܟ ܚܩܒܠ ܡܢܟܠ ܚܬܘܬܐ ۞ 270
ܟܗ ܟܠ ܩܚܐ ܠܐܙܐ ܘܨܡ ܗܘܐ ܘܠܐ ܬܫܠܐ ܟܐ:
ܐ ܟܡܐ ܟܗ ܐܡܪ ܟܝܟ ܕܒܢܐ ۞
ܐܘܡ ܒܨܩ ܒܟ ܡܙܐܐ ܐܡ ܐܙܐ:
ܟܗ ܐܦܫ ܘܡܐ ܡܙܐ ܒܢܝܐ ܗܘܐ ۞
ܡܟܒ ܫܡܐ ܒܐܟܟ ܒܐ ܒܟܐ ܬܡܫ: 275
ܐܟܡ ܩܟܗ ܫܡܐ ܚܩܐ ܠܐܙܐ ۞

THE REAL PRESENCE OF THE PROPHETS AND APOSTLES ON THE MOUNTAIN

Matt 17:3 and parallels

The disciples saw upon the mountain Moses as well as Elijah
who were speaking with our Savior as it is written.
They truly saw and not in appearance nor in any likeness,
but in reality, face to face, as it was proclaimed.
It was not the time of shadows nor of appearances,
for there was in the crucifixion nothing that was borrowed.
It was not the appearance of the prophets that our Lord sought, but He brought (them)
that they might speak with Him on the mountain before His disciples.
The whole vision that happened there was true
because He too sought to manifest the truth, not an appearance.
If you think Elijah was not (the real) Elijah,
and if it seems to you, Moses was not Moses,
Then, neither the light was (the real) light as it was said
nor was Simon, who was there, (the real) Simon,
Nor was the voice that was there, (the real) voice,
nor was the Son there on the mountain with His disciples.
If it was an apparition, then it was all apparition, as you are saying;
But that was not an apparition, the whole of it is truth, He (himself) has assured.
Until our Lord, there was the custom of borrowings
that without (real) bodies they were seen in their forms
But when He came and clothed himself a body and became man
He manifested the truth, because He was revealed and stood as a luminary.

ܡܪ ܐܚܒܬ ܚܒܝܒ ܠܐ ܕܥܠ ܠܐ ܐ ܠܐ ܐ:
ܒܥܒܕܟ ܒܪ ܟܡ ܩܢܘ ܐܡ ܗܠ ܒܥܠ ܀
ܡܪ ܟܥܢ ܐܟ ܟܐ ܗܒ ܠܐ ܟܒ ܐ:
280 ܐ ܚܒ ܟ ܐ ܩ ܟ ܐ ܡ ܒ ܀
ܟ ܐ ܗ ܐ ܒ ܐ ܒ ܐ ܐ ܐ ܐ ܐ:
ܠ ܐ ܐ ܗ ܩ ܐ ܒ ܐ ܐ ܀
ܟ ܐ ܐ ܐ ܠ ܐ ܒ ܐ ܐ ܐ:
ܒ ܐ ܟ ܐ ܚ ܐ ܐ ܐ ܐ ܐ ܀
285 ܩ ܐ ܡ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
361 ܐ ܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܟ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
290 ܐ ܠ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܠ ܐ ܗ ܠ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܡ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܟ ܐ ܡ ܐ ܐ ܐ ܐ ܐ ܀
295 ܐ ܚ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ:
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܀

He brought along the prophets as He had led the apostles also
so that both orders of the teaching might be gladdened in Him.
And as Simon was Simon corporeally,
thus again Moses was truly Moses.
And as James had come there, John too,
behold, Elijah also came indeed to Him.
Then if they have not seen there the prophets in their persons
neither would have Simon made ready to construct tabernacles.
Why then would tabernacles have been made for a shadow?
and without the prophets, why would the names be mentioned ?
If Simon did not see Moses he would not have wanted
to make a tabernacle for Moses when there was no Moses.
The certainty of Simon shall be a testimony to that revelation
because he personally recognized the truth and then spoke about it.

THE UNION OF PROPHETS AND APOSTLES, THE LAW AND THE GOSPEL

The apostles saw the prophets face to face and they rejoiced,
because our Lord himself had brought them to bring them into harmony.
Then He gathered them together and united them to make them equal
so that unanimously the two orders might bring forth His praise.
He was the body and the two covenants, His hands,
and He was using both of them to show His power.
He led the apostles and summoned the prophets who preceded them,

ཨཱཁྱཱ ཏཏྟཱ ཨཱ ཐཱཡཱ ཁཱ ཀཱཁཱཏྟཱ།
ཐཱཁཱཁཱཐཱཁཱ ཁཱ ཀཱཁཱཁཱ ཁཱཁཱཁཱ ཁཱཡཱ ཁཱཁཱཁཱ།
ཁཱཁཱཁཱཁཱ ཁཱཡཱ ཁཱཁཱཁཱ ཁཱཁཱཁཱ ཁཱཡཱ ཁཱཁཱཁཱ།
ཁཱཁཱཁཱཁཱ ཁཱཁཱཁཱ ཁཱཡཱ ཁཱཁཱཁཱ ཁཱཁཱཁཱ ཁཱཁཱཁཱ།
ཁཱཁཱཁཱཁཱ ཁཱཁཱཁཱ ཁཱཁཱཁ

so that the Father would say with exalted voice who is His Son.
He brought along Moses who is the head of prophecy
and John who is the splendor of the apostleship.
He called Elijah and joined him to Simon, the head of the disciples,
so that the keys which he had received over the creation might be commissioned.
He sought to manifest before the heralds of apostolate
that He also gave the Spirit to the prophets and they were His servants.
He brought forth His Gospel to lay hold of the world through Simon
and He brought Moses to be a witness, for he was trusty.
He summoned the great teacher who brought down the tablets from Mount Sinai,
that he *[Moses]* too might manifest that he was in agreement with His proclamation.
The Law ran through Moses until (the time of) our Lord — 2 Cor 3:6
and threatened to kill vehemently with justification.
But the zealous Spirit entered instead of the Law,
so that the world may live without law through our Lord. — Rom 7:6
Instead of justice, the Son of God imparted grace — John 1:17
and entrusted His spiritual treasures in the hands of Simon.
Then Moses came so that he might conclude his teaching
and henceforth Peter shall begin with his proclamation.
For, our Lord, as the Mediator of the testaments,
has concluded one and began the other because He was the Mediator.
The Law came through Moses to the mountain so that it might rest there

ܘܐܡܪ ܐܚܐ ܠܐ ܐܫܬܟܚ ܐܢܐ ܒܟ ܀ 320
ܐܠܐ ܕܟܪܗ ܐܢܫ ܒܝܬ ܐܒܘܗܝ ܘܐܡܐ ܘܒܛܠ:
ܐܟܠ ܠܚܡ ܥܡ ܐܒܘܗܝ ܘܐܡܗ ܘܒܛܠ ܀
ܐܚܬܐ ܕܐܫܬܟܚ ܒܟ ܐܢܫ ܒܝܬ ܐܒܘܗܝ ܘܐܡܗ
ܐܢܐ ܠܐ ܐܫܬܟܚ ܠܟ ܐܦܠ ܕܟܪܗ ܘܐܢܬ ܐܚܬܝ:
ܘܢܥܒܕ ܟܐ ܐܟܬܒ ܒܬܘܪܐ ܠܐ ܬܗܘܐ ܀
ܘܐܡܪ ܒܪܡ ܐܒܝ ܩܪܝܐ ܒܟ ܀ 325
ܒܘܐ ܟܢܫ ܐܦ ܢܥܒܕ ܐܡܐ ܘܐܚܬܐ ܐܢܐ ܀
ܐܟܐ ܕܐܡܪ ܐܒܐ ܠܒܪܗ ܘܐܡܐ ܕܐܚܝ ܐܢܬ ܀
ܐܦ ܐܢܐ ܐܫܬܟܚ ܠܟ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܐܢܬ:
ܐܠܐ ܕܟܪܗ ܐܢܫ ܒܝܬ ܐܒܘܗܝ ܘܐܡܗ ܘܒܛܠ ܀ 363
ܐܦ ܐܢܐ ܒܟ ܐܫܬܟܚ ܟܬܒ ܠܟ ܒܬܘܪܐ ܀
ܐܢܐ ܒܪܡ ܐܒܝ ܩܪܝܐ ܒܟ ܀ 330
ܘܐܦ ܐܢܬ ܒܢܝ ܐܢܫ ܕܐܚܝ ܘܐܚܬܝ ܐܢܬ:
ܐܟܐ ܕܐܡܪ ܐܒܐ ܠܒܪܗ ܘܐܡܐ ܘܐܚܬܐ ܀
ܐܢܐ ܒܪܡ ܐܒܝ ܩܪܝܐ ܒܟ ܀
ܘܐܦ ܐܢܬ ܒܢܝ ܐܢܫ ܕܐܚܝ ܘܐܚܬܝ ܐܢܬ:
ܐܟܐ ܕܐܡܪ ܐܒܐ ܠܒܪܗ ܘܐܡܐ ܘܐܚܬܐ ܀ 335
ܐܢܐ ܒܪܡ ܐܒܝ ܩܪܝܐ ܒܟ ܀
ܘܐܦ ܐܢܬ ܒܢܝ ܐܢܫ ܕܐܚܝ ܘܐܚܬܝ ܐܢܬ:
ܐܟܐ ܕܐܡܪ ܐܒܐ ܠܒܪܗ ܘܐܡܐ ܘܐܚܬܐ ܀
ܐܢܐ ܒܪܡ ܐܒܝ ܩܪܝܐ ܒܟ ܀ 340
ܐܦ ܐܢܬ ܒܢܝ ܐܢܫ ܕܐܚܝ ܘܐܚܬܝ ܐܢܬ:

near that One, who was also on the mountain, who gave it together with His Father.
And (then) the Gospel approached to it *[the Law]* that it *[the Gospel]* too might begin on earth
so that when the former *[the Law]* ceases, the latter *[the Gospel]* should hasten with proclamation.
Then the Law is as Elizabeth before Mary;
it *[the Law]* eagerly awaited and worshipped the Gospel of the household of John.
Elijah leaped for joy from the Old [Testament] in front of our Lord — Luke 1:40–45
rejoicing like the Levite[21] in the womb of his mother.
The Son, the Mediator, joined the relatives
and on that mountain they[22] saw each other and both of them rejoiced.
The old (woman) laid aside the keys of the race, which she was holding
so that the maiden might take them and make them prosperous by her deeds.
The Gospel approached and took the load from the Law
so that she might bring riches to the needy earth which was in want.
Up to then the Prophets escorted and brought the great treasure,
and they rested so that it might proceed forth to the world through the apostles.
The wearied ship of prophecy carried the mysteries,
as if to a haven which is full of peace, it reached our Lord.

[21] Here 'the Levite' refers to John the Baptist.
[22] Here 'they' refers to the Law and the Gospel.

ܒܝ ܐܢ ܗܘ ܐܝܟ ܐܦ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ
ܐ ܐܦ ܐܝ ܗܘ ܕܟܬܒ ܠܟ ܒܣܝܪ ❊ ܐܢ ܐܝܟ ܐܢ ܐܦ ܗܘ ܒܝ ܐ

And the merchants[23] of the apostolate entered and carried from there
the riches to the peoples and they went out and distributed in the regions.
The New (Testament) approached the Old (Testament) physically
so that they should be bound to each other like chains.[24]
Lest He should make another beginning for His teaching
the Son of God tied it up on the tracks of prophecy,
So that a single teaching filled with truth should remain there
through prophecy and through the apostolate without alteration.
Therefore, He led the apostles to a high mountain
and brought the prophets so that they might be treated as equal by Him and He might make them equal.
He transfigured himself and the apostles saw His glory there
and Moses appeared to them, with him Elijah too.
They saw the prophets speaking with Him affectionately
and they eagerly waited, adored and feared Him reverentially.

[23] In Ephrem the imageries of the 'road' of salvation which passes through the sea and land, together with all the faithful as merchants trading with the silver of Christ (allusions to Matt 25:15ff; Luke 19:12ff), stand in a unified symbolic framework. Cf. *HFid* 25:17; 69:5–9 (Christ became a sea to enhance the merchants for their travel, *HEccl* 42:8–11).

[24] It seems a critical revision of this printed text (of P. Bedjan) in comparison with other manuscripts is necessary. Instead of *šetlātā* (plantations) in the Syriac text, it seems, it should be *šešlātā* (chains).

ܐܟܐ ܠܐ ܢܫܬܘ ܒܗܘܢ ܡܢ ܐܡܪ:
ܟܐ ܕܐܒܘ ܠܟܘܢ ܕܒܥܐ ܐܢܐ ܕܐܬܐ ܠܡܫܪܝ ܐܠܐ ܠܡܦܠ 360
ܫܪܝܥܬܐ ܕܐܢܫ ܠܐ ܢܕܥ ܒܗ ܡܢ ܫܡܝܐ ܐܠܐ ܐܒܐ ܕܒܫܡܝܐ:
ܘܫܒܘ ܠܗ ܐܝܟ ܕܐܢܐ ܕܐܬܝܬ ܠܟܘܢ ܘܐܦ ܐܢܬܘܢ ܬܥܒܕܘܢ ܠܗ:
ܘܠܐ ܢܚܒ ܐܢܫ ܐܝܬ ܠܗ ܕܢܫܬܘܩ ܠܟܘܢ ܐܠܐ ܐܢܐ ܒܠܚܘܕ:
ܟܕ ܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ ܨܒܝܢܟ ܐܦ ܒܐܪܥܐ ܐܝܟ ܒܫܡܝܐ:
ܘܗܒ ܠܢ ܠܚܡ ܣܘܢ ܕܝܘܡܢ ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ ܐܝܟ ܕܐܦ ܚܢܢ 365
ܫܒܩܢ ܠܚܝܒܝܢ ܘܠܐ ܥܠܝܢ ܠܡܢܣܝܘܢ:
ܘܠܐ ܬܥܠܝܢ ܠܢ ܠܢܣܝܘܢ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ:
ܡܛܠ ܕܝܠܟ ܗܘ ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܫܒܚܬܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ:
ܐܡ ܓܒܝܢ ܐܢܫܝܢ ܠܚܛܝܗܝܢ ܠܐ ܬܫܒܘܩܘܢ ܠܗܘܢ ܐܒܘܟܘܢ 370
ܫܪܝ ܐܦ ܐܒܘܟܘܢ ܫܡܝܐ ܠܟܘܢ ܚܛܗܝܟܘܢ ܠܐ ܢܫܪܐ ܠܟܘܢ: 365
ܘܐܢ ܠܐ ܬܫܒܘܩܘܢ ܠܐܢܫܐ ܠܚܛܗܝܗܘܢ ܐܦ ܐܒܘܟܘܢ ܫܡܝܐ ܠܐ ܢܫܪܐ ܠܟܘܢ ܚܛܗܝܟܘܢ:

THE STORY OF THE CRUCIFIXION SPOKEN AT THE TRANSFIGURATION

What was indeed the discourse that was spoken there ?
and what sort of a topic did the prophets of His Father place before the Son?
What were they speaking of, or what was He hearing from them
and which words were heard from their mouths?
That the prophets were speaking with Him is written in the Gospel
but what they spoke, the book has hidden and it is not indicated to us.
The exalted speech and the awesome story of the crucifixion
was spoken at length in front of the disciples.
The prophets were praising the Son for how much He was brought low,
and they marveled about Him, and they praised Him for how much He had humbled himself.
And they prostrated before Him because He had come and perfected their revelations,
and all the mysteries and their interpretations were explained by Him.
and such things as these were being spoken to our Redeemer
by Elijah and Moses on the mountain when they spoke with Him:
"It is becoming to you, my Lord, to perfect the books of the prophecy,
and that all the symbols of truths should receive their seal in you.
Death is proper for you, for you employ it for redemption,
and your slaughter is desirable because the sin of Adam is slaughtered in it.
The road of suffering is right for you to walk on (it),

ཁཱཏཱ ཐཱ ཀཱཏཱ ཁཱཏཱ ཀཱལཱ ཁཱཏཱ ཁཱཏཱ ཐཱ ཁཱཏཱ།
ཁཱཏཱ ཁཱཏཱ ནཱ ཁནྡ

so that you may take up all the passions of Adam
when you suffer."

THE DISCOURSE OF MOSES

Moses says: "It is becoming for you my Lord to endure
calumny, mocking, ingratitude and insult of the daughter of the Hebrews.
I know her, how much her mouth is wide open with insult
and how much she thirsts for blood, slaughter and harm.
I have experienced her impudence, her rashness and her stubbornness
for how much she had corrupted herself, ungrateful for good things.
She knows how to bring false accusations and knows well how to lie;
She is skilled for slaughter and her sword is sharpened to cause harm.
Her mouth is a sea that is full of false spirits
and all sorts of abuses, like rough storms, everyday.
When you with your Father sent me from mount Sinai
then I took from you the staff of symbols[25] and descended to her. Exod 4:1–5
Then I performed miracles by your own power among the Egyptians Exod 7:10ff
and I divided the sea[a] and rent asunder the rock[b] and brought down manna.[c]

[a]Exod 14:21
[b]Exod 17:6
[c]Exod 16:14–36

And I brought up quail and I increased blessings and all sorts of luxuries; Exod 16:13
but after all these, she abused, rejected and provoked me.

[25] Moses was holding a staff of symbols: cf. Albert, *Juifs*, I 193–99; Ephrem, *HAzym* 8:9–10.

وَحْدَهُ مَعَهُ وَاوُم أَهْلَ ضِ مُلْهِ أَيْهِ ❖
أُهْنِ هُمْهَا مُلَّا كُمِ هُنِهِ كَمْهَمْحُنُهِ:
حَهُمُا ٥هُمُا لَكُمْهُا ٥رَنُا وَحَنِا حَتْتُنَا ❖
395 مُبْهِ إِنَا كُنَ وَحُمَا أَوْهِ كُنَ حَرَنُا هُمُهَ:
هُحُمَا رُمُا كَبُمَا ٥هْلَا هُحْهَوْمُنَا ❖
هِنَّهُمْ وَهِ كُمْ هُمْرُهَ ٥هُبْهِ٥ُ هُهُنُهَا٥ُهَ:
وَحُمَا هِنُسُا نَحُمَهَ ٥لَحُمَا هَهُتُنَا ❖
مُبُنَا وِاُهِنُهَ٥ مُبُنَا هُيُهِ كَهِبُ كُنَّهِ:
400 هَهُنَا حَهْلَا هُحْهَوْمُنَا حَلَّمُمَا مُنَهُ ❖
مُهَا وِهِ هُهُمَهَ وَطَّا وُهِمَا هُبُنُحُنَا:
٥هُلَا رُهِمُنُنَا أَمِ هُهُهُتَا هِيَتَهَا هُحَنُهِ٥ ❖
هُمِ هَبُوَاُمِ هُمِ كِهِ هُمِنُ كُمِ مُكُوُمِ:
٥هُهُكُمَ هُنُمِ هُهُنَا وِاِوُا ٥نُمُنَا رُوُهِ ❖
405 ٥هُهَنَا مُتَلَّا حِنُكُمِ وُمُكُمِ حُمَ هُرِتُنَا:
٥هُحُيُمَ مُهَا ٥اُوُنُمَ هُاهُا هُاهُنَا هُنِنَا ❖
هُاهُمَ هُحُمَ هُاهِيُمَ لُوتُا ٥هُلَا كِلَةُنَا:
٥حُلُوَ هُحُهُمِ رُهَنَا لُحُمَ اُهِ هُهَنَهَاِمِ ❖

She was crazed, she committed adultery; she fell in love and impetuously forged images;
She went astray with molten images, purchased idols, and became a slave.
She afflicted Aaron and stoned Hur and me she provoked. Num 31:8
She treated your Father with contempt and substituted His love with the desolate image.
My Lord, she has the habit to cause harm from her youth;
and it is not recently that the daughter of Hebrews rejects and kills.
You know what you have made us endure when you brought her,[26]
and you yourself betrothed her with awesome things in Egypt.
And now thus you have to suffer from the daughter of the nation
insults and mockings and all sorts of abuses with blasphemies.
Behold she attacks you and reviles you and insults you;
and through blasphemy her mouth gives vent against your holiness.
She hates and rejects and forgets all your good deeds
and Zion[27] mocks you and shakes her head at you.
She constructs the Cross and sharpens the spear and unsheathes the sword;
she plaits a crown and mingles vinegar and mixes it with gall.
And she makes bonds and casts nails and mocks at you.
She crucifies and kills, thirsting for blood, and then it satisfies her.

[26] Allusion to Moses leading the people out of Egypt, cf. Ehprem, *HRes* 3:1.
[27] Cf. Ephrem, *HNat* 6:23–24.

ⵜⵎⵣⵉⵔⵜ ⵏ ⵜⵉⵡⵉⵍⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ
ⵜⵉⵡⵉⵍⵜ ⵏⵏⵉ ⵜⵜⵓⵙⵙⵓⵔⵜ ⵏ ⵜⵎⵓⵔⵜ ⵏ ⵜⵙⵙⴰⵡⵜ

And when her wicked will has accomplished that indignity,
it is not by compulsion that she led you off to suffer, but you yourself wished it.
Your Father sent you and so you came to bear these things.
Excellent is your will: perfect your work and accomplish your way.
Descend, my Lord, and effect the way on account of which you have come.
Bind the sin and liberate Adam by your crucifixion.
Ascend the Cross and put to shame principalities and powers
unmask them because the rulers were in error.
Go, die and redeem, for behold, all the dead look to you,
visit the prisoners and make your light shine forth among the dead.
Behold, in the caves of the tombs all the captives are shut up.
Go, enter into it and make return the bereaved to their place.
As you will it, thus accomplish, because it is fair for you.
Conquer the victorious one, and grant victory to Adam who had been condemned."

THE DISCOURSE OF ELIJAH

Then may be that Elijah too spoke to the Son on the mountain,
and after the words of Moses, he attested as someone trusty.
"It is proper for you, my Lord, to perform these very things,
because you have come to perform them.
Zion is wicked, as you also know her.
She resembles Jezebel who until she had killed, was not relieved. 1 Kgs 18:13
Like her *[Jezebel]* she *[Zion]* threatened dispute and strife,

ⵙⵙⵓⵔⵉⵏ ⵙⵉ ⵏⵜⵜⵉⵏ ⵜⵉⵎⵓⵔⵜ ⵏⵜⵜⵉⵏ ⵙⵙⵉⵏⵜ ⵜⵙⵡⵉⵔⵜ ⵜⵉⵏ:
ⵜⵉⵎⵓⵔⵜ ⵜⵉⵏ ⵜⵜⵓⵙⵙⵓⵔⵉⵏ

and gladly she sheds innocent blood on the earth.
She has deceitful snares and crafty contrivances.
She hates truth and from righteousness her face is averted.
Truth is her adversary and falsehood is the light of her countenance;
Desolation is her delight, and iniquitous blood (she has as) her meal.
She quarreled and she was refreshed, she despised and she was at rest, she killed and she became delighted,
because her soul is wicked and on the commerce of iniquity she grazes.
Peace grieves her and she hates love and harmony
because the companion of idols is accustomed to contentions and murders.
She loves to commit adultery, and since you are holy, she flees from you;
she loves idols, and since you are God, she hates to see you.
At the table of Baal the daughter of Hebrews grew fat,
and she forgot your Father and does not receive you because she is polluted.
She rejects and kills because this is her work and the labor of her hands;
she loves darkness and because you are light, she shuns you.
Go, descend, accept the lance[28] and the nails that are reserved for you,

[28] Lance: The biblical episode of the piercing of the side of Christ in John 19:34 is a key to a complex and very intuitive net-work of typologies in the early Syriac literature. It is a very prominent theme in the exegesis and catechesis of Mar Jacob: cf. Bedjan III, 290,1; 299,11–300,4; 320,10–19; I 162; II 589. For a systematic exposition of this typological key, see S. P. Brock, "Mysteries Hidden in the Side of Christ," pp. 462–72; "Wedding Feast of Blood on Golgotha," pp. 121–134; R. Murray, "The Lance Which re-opened Paradise," pp. 224–34.

ܐܦܪܣܠܐ ܐܒܐ ܟܘܟܐ ܘܐܡ ܪܡܐ։
ܐܢ ܟܐ ܢܩܠܐ ܨܥܢܬܐ ܦܩܘܫܐ ܘܐܡܬܐܠ:
ܗܡܐ ܟܦܫܐ ܡܐ ܨܐܬܐ ܦܨܚ ܐܩܬܐ։ 450
ܐܙܘܐ ܫܦܫܟܐ ܒܟܠܐ ܢܐܘܐ ܘܐܩܬܐ:
ܡܙܐ ܨܡܐ ܐܘܐ ܟܥܐ ܐܢ ܐܙܐܐ։
ܢܐ ܐܐܬܦܥ ܙܙܐ ܢܐ ܐܟܠܐ ܨܫܥܐ:
ܒܩܡܐ ܨܡܐ ܐܟܠܐ ܟܐܠ ܘܐܐ ܙܡܐ։
ܡܦܢܐ ܟܐ ܡܐ ܡܡܐ ܟܫܐ ܐܠܐܬܐ: 455
ܘܨܫܬܐ ܩܠܐ ܡܒܐ ܙܫܐ ܙܩܫܐ։ 369
ܘܡܐ ܘܟܟܘ ܐܒܩܡܐ ܐܐ ܙܡܐ ܫܡܐ:
ܠܦܬܐ ܫܡܐ ܡܟ ܘܟܐ ܐܐ ܡܐ ܘܢܫܐ։
ܟܠ ܩܦܘܙ ܘܟܐ ܫܦܐ ܟܙܐ ܙܫܐ:
ܡܐ ܠܐܦܐ ܡܐ ܩܐ ܐ ܡܩܐ ܘܡܫܦܟܐ ܐ։ 460
ܟܡܐ ܡܠܐ ܘܐܦ ܟܡܟܐ ܠܐܐ ܘܢܬܙ:
ܟܫܡܐ ܘܡܐ ܐܦܘܐ ܐܐ ܙܡܐ ܫܡܐ։
ܐ ܫ ܐ ܫܦܐ ܘܡܐ ܙܙ ܘܢܦܐ ܟ:

because that also is the very purpose of your way, and for it you have come.
Behold, the Cross which the daughter of Hebrews has fabricated gazes at you.
Go, be adorned and be glorified by it, as it is proper for you.
Your death is the crown of life for humanity,
die as you willed and let all live by you, as it pleased you."

THE SPEECH OF THE PROPHETS ON THE PASSION AND THE CRUCIFIXION

It was becoming for the sons of the mystery of the great King
as they narrated to Him about His suffering and His death and crucifixion.
The prophets speak and Simon hears and he is filled with wonder
and his soul rejoices in the great revelation which he saw.
The disciples heard the discourse which was carried out there,
and clearly they understood the sufferings of the Son.
They heard from Moses and from Elijah who had spoken — Luke 9:31
about His departure, and they were clearly enlightened.
Lest our Lord alone should speak about His death,
He brought the prophets to speak of it to His disciples,
In order that the apostles should be confirmed about the passion and the crucifixion,
before it happened, lest when it happens they would be confused.

SIMON'S JOY AND MISUNDERSTANDING

That discourse of the company of Elijah pleased Simon

ᠤᠯᠠᠭ᠎ᠠ ᠪᠠᠭ ᠬᠦᠷᠡᠯᠴᠡᠵᠦ ᠪᠤᠢ ᠪᠤᠰᠤᠳ ᠤᠯᠤᠰ ᠤᠷᠤᠨ ᠠᠢᠯᠠ᠄
ᠪᠠ ᠮᠠᠨᠠ ᠬᠤᠪ ᠪᠠᠭᠲᠠᠵᠤ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡ ᠬᠡᠯᠡᠭᠰᠡᠨ᠄ 465
ᠠᠯᠳᠠᠷᠬᠠᠯᠠᠭᠰᠠᠨ ᠪᠠᠭᠲᠠ ᠨᠢ ᠠᠪᠴ ᠤᠭᠠᠯᠭᠤ ᠬᠤᠪ᠃
ᠬᠦᠮᠦᠨ ᠪᠦᠬᠦ ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠢᠷᠡᠭᠡᠨ᠄
ᠪᠠᠭᠲᠠ ᠨᠢ ᠠᠪᠴ ᠤᠭᠠᠯᠭᠤ ᠬᠤᠪ ᠪᠤᠰᠤ ᠴᠠᠭᠠᠨ ᠤᠭᠠᠯᠭᠤ ᠬᠤᠪ᠃
ᠮᠠᠨᠠ ᠳᠤᠤᠷᠠᠬᠢ ᠬᠦᠮᠦᠨ ᠢᠷᠡᠭᠡᠨ ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠ᠄
ᠪᠠ ᠲᠠᠨ ᠳᠤ ᠰᠠᠭᠤᠷᠢ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠪᠣᠯᠪᠠᠯ᠃ 470
ᠪᠡᠷᠬᠡ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠴᠠᠭ ᠲᠠᠯᠠ ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠ᠄
ᠪᠠᠶᠢᠴᠠᠭᠠᠨ ᠬᠤᠪᠴᠠᠰᠤ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠪᠣᠯᠪᠠᠯ᠃
ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠᠭᠰᠠᠨ ᠬᠤᠪᠴᠠᠰᠤ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ᠄
ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠᠭᠰᠠᠨ ᠬᠤᠪᠴᠠᠰᠤ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ᠃ 475
ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠴᠠᠭ ᠲᠠᠯᠠ ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠ᠄
ᠬᠠᠭᠠᠨ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠴᠠᠭ ᠲᠠᠯᠠ ᠪᠠᠭᠲᠠᠵᠤ ᠤᠭᠰᠠᠷᠴᠠ᠃
ᠤᠯᠤᠰ ᠬᠤᠮᠤᠭᠤᠷᠠᠯ ᠵᠠᠭᠠᠨ ᠪᠤᠭᠤᠨ ᠪᠣᠯᠤᠭᠰᠠᠨ᠄
ᠠᠯᠪᠠᠨ ᠪᠡᠷᠬᠡ ᠪᠠᠭᠲᠠᠵᠤ ᠪᠠᠶᠢᠬᠤ ᠵᠢᠨ ᠠᠪᠴᠠᠭᠠᠨ᠃ 370
ᠤᠯᠤᠰ ᠳᠤᠤᠷᠠᠬᠢ ᠬᠤᠪᠢᠷᠠᠯ ᠪᠤᠭᠤᠨ ᠪᠣᠯᠤᠭᠰᠠᠨ᠄
ᠬᠡᠷᠪᠡ ᠲᠠ ᠨᠠᠳᠠᠯ ᠪᠤᠯ ᠪᠢ ᠪᠠᠭᠲᠠᠵᠤ ᠴᠢᠳᠠᠬᠤ ᠤᠴᠤᠷ᠃ 480
ᠬᠠᠮᠤᠭ ᠬᠡᠭᠡᠴᠡ ᠠᠪᠴ ᠤᠭᠰᠠᠷᠴᠠᠭᠰᠠᠨ ᠪᠤᠭᠤᠨ᠄

and the talk of Moses which was spoken, filled him with wonder.
The light pleased him and his soul took delight in the great glory:
and he loved the place and did not want to descend from there.
Peter learned that when he would come down he would find the Cross,
but he desired much that he should not come down from that mountain.
Simon was desiring ardently to remain there in peace,
because he became aware of the passion and feared to see it.
He heard the prophets who spoke the story of the crucifixion
and was terrified to come down to encounter the battle of blood.
Therefore he offered supplication, saying,
"It is good for us to be here," so that he might not go down. Matt 17:4
The brightness, while our Lord with Elijah and the great Moses
were on the mountain, then Simon saw and he earnestly desired it.
And on account of this he would remain, and dwell in peace and not come down.
He was beseeching our Lord affectionately, saying to him:
"Lord, if you will it, it is becoming for us to be here
and we shall make three tabernacles, for you and for us, to dwell in them.
One for you as yours, and one for Moses to be held in honor in it,
then we shall make one for Elijah too and we shall remain here." Matt 17:4 and parallels
And why then, after he saw the great glory,
did Simon treat with equality the servants and the Lord on the mountain?

ᠡᠮᠦᠨᠡ ᠬᠤᠶᠠᠨ ᠪᠠᠭᠤᠯᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠪᠠᠢᠭᠠ᠃
ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠬᠣᠶᠠᠷ ᠲᠠᠯᠠᠨ ᠪᠠᠢᠷᠯᠠᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤᠨᠤ᠄
ᠡᠭᠦᠮᠡᠷ ᠬᠤᠭᠤᠯᠠᠭᠠᠨ ᠳᠤ ᠲᠤᠭᠠᠯᠠᠭᠠ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠨ᠃
485 ᠮᠣᠩᠭᠣᠯ ᠬᠡᠯᠡᠨ ᠳᠡᠭᠡᠭᠰᠡᠨ ᠪᠠᠢᠭᠠ᠄
ᠡᠭᠦᠯᠡ ᠲᠠᠰᠤᠯᠠᠬᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠦᠭᠡᠶ ᠲᠡᠭᠡᠪᠡᠯ ᠠᠮᠢᠳᠤᠷᠠᠯ ᠳᠤ ᠬᠤᠷᠳᠠᠭᠤᠨ ᠤ᠄
ᠦᠭᠡᠢ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠪᠤᠳᠤᠨ ᠬᠣᠯᠪᠣᠭᠳᠠᠵᠤ ᠪᠠᠢᠭᠠᠭᠰᠠᠨ ᠤ᠄
490 ᠡᠭᠡᠮᠦᠭᠡ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠡᠮᠡᠭᠡᠯ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠬᠡᠭᠡᠨ ᠶᠡ ᠬᠡᠵᠦ ᠴᠠᠭᠠ ᠪᠤᠯᠠ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠲᠠᠭᠠᠵᠤ ᠡᠮᠦᠨ᠎ᠡ ᠬᠢᠴᠢᠨᠡ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ᠄
ᠠᠮᠠ ᠶᠢᠨ ᠬᠡᠭᠡᠵᠦ ᠪᠤᠰᠤ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠬᠣᠯᠪᠣᠭᠳᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠶᠢᠨ᠃
595 ᠡᠮᠡᠭᠡᠯ ᠪᠠᠢᠬᠤ ᠶᠢᠨ ᠲᠤᠯᠠᠳ ᠪᠠᠢᠨ᠃
ᠡᠷᠭᠡᠮ ᠶᠢᠨ ᠬᠡᠵᠦ ᠰᠡᠭᠦᠯᠡᠮ ᠴᠠᠭᠠ ᠠᠮᠢᠳᠤ ᠪᠠᠢᠨ᠃
ᠮᠣᠩᠭᠣᠯ ᠤᠨ ᠷᠤᠰᠤᠮ ᠡᠭᠦᠨ ᠴᠢᠭᠠᠨ ᠲᠠᠭᠠᠵᠤ᠄
ᠠᠯᠢᠪᠠ ᠬᠤᠪᠢᠯᠭᠠᠨ ᠤᠨ ᠬᠤᠭᠤᠷᠠᠨᠳᠤ ᠬᠤᠪᠢᠯᠭᠠᠨ ᠤ᠃
ᠰᠢᠷᠠ ᠬᠤᠭᠤᠷᠠᠨ ᠳᠤ ᠰᠢᠷᠠ ᠬᠡᠪᠴᠢᠶᠡᠨ ᠪᠤᠯᠭᠠᠵᠤ᠄
500 ᠰᠢᠷᠠ ᠲᠤᠭᠤᠷᠠ ᠠᠭᠤᠯᠠ ᠲᠡᠭᠡᠭᠰᠡᠨ᠃ 371
ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠨᠠᠭᠠᠨ ᠰᠢᠷᠠ ᠬᠡᠪᠴᠢᠶᠡᠨ ᠤ᠄
ᠲᠤᠭᠤᠷᠠ ᠬᠡᠭᠡᠯᠡᠵᠦ ᠪᠤᠯᠠᠭᠠᠨ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠬᠣᠯᠪᠣᠭᠳᠠᠵᠤ᠃

He equated Elijah and Moses with the Son of God,
and he was not knowing what he was saying because he was wonder-struck.
The new vision which he saw seized the head of the disciples
and wonder carried him and without any order he distributed honor.
For, the Father heard and He was moved with indignation to honor His Only-Begotten;
because He alone should be glorified, as it is proper for Him.
And immediately He himself had spread out a tabernacle of light for Him upon that same mountain,
a magnificent cloud, and it was full of brightness and great excellence.

THE REPROOF FROM THE FATHER ON THE FALSE RECKONING OF SIMON

The talk of Simon had not pleased the hidden Father Matt 17:4
because he had said, "Let us make three (tabernacles) for the three of them."
In that he *[Simon]* had despised Him by the single [tabernacle] that was made for the One,
in order that He might show him that the Only-Begotten is without any other companion,
The zeal of the Father reproved Simon because he had made (them all) equal,
having accorded honor to the Lord and the servants with their tabernacles.
And because he had reckoned Him along with Moses and Elijah,
the Father showed him that the Son alone is in (a state of) honor.
And a single cloud covering over the glory did He spread out upon the mountain
for the One honorable, and He left the two as they are.

ཁོ་རྣམས་ཀྱང་ཐོག་ཏུ་ཡོད་པ་ཡིན་ནོ།།
ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཤུགས་ཀྱི་ཁྱད་པར་ཅི་ཡོད་ཅེ་ན།། 505
ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཁོ་ནས་ཀྱང་ཡིད་ཀྱི་ཡུལ་ལ་ཡོད་པ་ཡིན་ནོ།།
ཁོ་ནས་ཀྱང་ཡིད་ཀྱི་ཡུལ་ལ་ཡོད་པ་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།། 510
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།། 515
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།།
ཡིད་ཀྱི་ཡུལ་ཁོ་ནར་ཡོད་པ་ཡིན་ཏེ་ཡོད་པ་ཡང་ཡིན་ནོ།། 520

He taught him to measure out his word when he speaks
because a servant is a servant and the Lord is Lord.
And He manifested a singular cloud of glory for the Only-Begotten
for He has no companion with Him, or lord or someone with whom He can be numbered.
Lest the Father should consent by His silence to that which was spoken,
He made His voice heard about His Beloved before the disciples.
He called out: "This is my Son, this is my beloved, you hear Him." Matt 17:5
He is commanding and His word alone should be obeyed.

THE GATHERING ON THE MOUNTAIN

Then the gathering that was on the mountain of the Son was glorious:
apostles, prophets, the living and the dead, and the Son of God.
The hidden Father explained about His Beloved;
and He poured out light to honor the story of His Only-Begotten.
Prophets were gathered, apostles were present, generations hastened;
Light shines forth, the Father speaks, Son is glorified.
On the exalted mountain the New (things) with the Old (things) are joined,
and they heard the Father giving testimony about His Beloved One.
The Gospel is treated as equal with the Law, and it is joined to it *[the Law]*,
Because between both of them stands our Lord as the Heir of all.
The New (covenant) is united with the Old and they are made one,
by the unique Mediator for whom and in whom both of them exist.

372 ܟܠ ܕܐܬܐ ܒܗ ܠܐ ܡܫܟܚ ܐܦ ܐܢܐ ܒܗ ܐܬܐ ܘ

The Old came and it brought down the mysteries that it had carried.
It approached carrying the Good News of riches so that these might come to the earth.
In front of both of them the Father spoke with His Beloved One
so that for both of them He might bear witness corporeally in His Son.
He brought one to an end and awakened another (one) to begin,
so that through both He might announce about His Son abundantly.
He proclaimed, "This is my Son," so that His voice might gladden
both the prophets and the apostles as they are confirmed in His Only-Begotten.
So that Moses, the laborer of the types and parables might hear
and be consoled because all that he had prophesied had come to fulfillment;
So that Simon, who was constituted the head of the apostolate might hear,
and in his gladness he might begin on the course of his proclamation.

THE BETROTHAL OF 'THE BRIDE OF LIGHT' TO 'THE BRIDEGROOM OF LIGHT'

There the light of the Son and the voice of the Father were united,
the symbols of the prophets, as well as the discourses of the apostolate.
Light sprang up there from the countenance of the Son
and the Father brought the cloud of light again for His honor.
First of all the light of the Son shone before the disciples
and then the Father too showed the cloud of light
If the cloud of light had appeared first

ܠܐ ܟܡܥܐ ܙܕܩ ܒܫܪ ܡܝܠܟ ܐ: 373
ܐܒܝܫ ܟܡ ܫܟܚ ܐ ܘܟܬ ܐ ܘܐ ܠܐ ܠܡܟ ❊
ܐ ܠܐ ܡܟ ܒܫ ܐ ܐ ܟ ܡ ܒ ❊
ܒ ܐ ܡ ❊
ܟ ❊
ܟ ❊
ܟ

it might have been considered that the Son of God had shone forth from it.
And because of this the Father delayed the light which He brought
so that it might be made clear that the Son has light within himself.
And when it had become known that the Son is light from Himself and on account of Himself,
again by the cloud of beautiful light His Father honored Him.
The disciples saw that all that the Father has, the Son too has:
power and glory, and the great light, as His Father.
The Father made the cloud of light as the bridal-chamber for His Son;
so that Simon might not make the tabernacle as he had requested.
One (tabernacle) alone was made for the One, who is the Only-Begotten,
and He *[the Father]* brought the (other) two to nothing, and (so) Simon knew that the Son is the only One.
The Father taught him through the single tabernacle of light that He made,
that one is the Church, and one is the Cross that is ministered in it.
There were no tabernacles but a tabernacle for the one Only-Begotten,
because there are not churches but a Church for the Son of God.
His Father portrayed the bride of light in the cloud of light,
for she is the only one whom the symbols betrothed affectionately to the One *[the Son]*.
For the daughter of light the Father set the signet-ring of light
and He betrothed her to His Son because the Bridegroom as well is wholly light.

ܒܫܡܝ ܐܝܬ ܠܝ ܐܦ ܗܢ ܒܝܬ ܐܒܐ ܘܐܡܐ ܘܐܚܐ ܘܐܚܬܐ ܘܒܢܝ ܘܒܢܬܐ ܕܝ ܐܢܐ ܘܐܫܬܝ ܘܐܪܡܠ

He designated the Church in the single cloud of great light
and the Father commanded her to give heed to His Son, to all that He says to her.
Through the apostleship and through prophecy one thing was manifested:
that One is the blessed Bridegroom because everything has been perfected in his mystery.

The homily on our Lord and Moses and Elijah when they spoke with Him from the cloud is ended.

وَهُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

هىدايەت قىلىپ چۈشۈرگەن ئايەتلىرى بولغان رامىزان ئېيىدۇر. سىلەردىن كىم بۇ ئايغا يېتىپ كەلسە، شۇ ئاينىڭ روزىسىنى تۇتسۇن. كىم كېسەل بولسا ياكى سەپەردە بولسا، ئۇ باشقا كۈنلەردە قازا قىلسۇن. ئاللاھ سىلەرگە يېنىكلىكنى خالايدۇ، سىلەرگە قىيىنچىلىقنى خالىمايدۇ. ئاللاھ سىلەرنى توغرا يولغا باشلىغىنى ئۈچۈن ئۇنى ئۇلۇغلاشقا، ئۇنىڭغا شۈكۈر قىلىشقا سىلەرنىڭ روزا كۈنلىرىنى تولۇق قىلىشقا بۇيرۇيدۇ.

BIBLIOGRAPHY OF WORKS CITED

(A) SYRIAC AUTHORS

Aphrahat, *Demonstrations* (ed. J. Parisot, PS I.1–2; 1894, 1907); English translation, K. Valavalonickal, *Aphrahat*, *Demonstrations* I–II (Moran Etho 23–4; 2005).

Ephrem, *Comm. Diatessaron* = L. Leloir, Saint Éphrem, *Commentaire de l'Évangile concordant* (Dublin, 1963); *Folios Additionels*: Leuven, 1990).

_____, *HAzym = Hymni de Azymis*, in *Des heiligen Ephraem des Syrers Paschahymnen* (ed. E. Beck, CSCO 248–9 = Scr. Syri 108–9; 1964).

_____, *HEccl = Des heiligen Ephraem des Syrers Hymnen de Ecclesia* (ed. E. Beck, CSCO 198–9 = Scr. Syri 84–5; 1960).

_____, *HFid = Des heiligen Ephraem des Syrers Hymnen de Fide* (ed. E. Beck, CSCO 154–5 = Scr/ Syri 73–4; 1955).

_____, *HcHaer = Des heiligen Ephraem des Syrers Hymnen contra Haereses* (ed. E. Beck, CSCO 169–70 = Scr. Syri 76–7; 1957).

_____, *HNat = Des heiligen Ephraem des Syrers Hymnen de Nativitate (Epiphania)* (ed. E. Beck, CSCO 186–7 = Scr. Syri 82–3; 1959).

_____, *HNis = Des heiligen Ephraem des Syrers Carmina Nisibena* I–II (ed. E. Beck, CSCO 218–9, 240–1 = Scr. Syri 92–3, 102–3; 1961, 1963).

_____, *HPar = Des heiligen Ephraem des Syrers Hymnen de Paradiso und contra Julianum* (ed. E. Beck, CSCO 174–5 = Scr. Syri 78–9; 1957).

_____, *HRes = Des heiligen Ephraem des Syrers Paschahymnen* (ed. E. Beck, CSCO 248–9 = Scr. Syri 108–9; 1964).

_____, *HVirg = Des heiligen Ephraem des Syrers Hymnen de Virginitate* (ed. E. Beck, CSCO 223–4 = Scr. Syri 94–5; 1962).

Jacob of Serugh:

Albert, *Juifs* = M. Albert, *Homélies contre les juifs par Jacques de Sarough* (PO 38:1, 1976).

Alwan, *Création* = *Jacques de Saroug, Quatre homélies métriques sur la Création* (CSCO 508–9, Scr. Syri 214–5; 1989).

Bedjan I–VI = *Hom. Selectae Mar-Jacobi Sarugensis* I–V (Paris/Leipzig, 1905–1910; reprinted with extra vol. VI, Piscataway NJ, 2006).

Olinder, *Epistulae* = G. Olinder, *Jacobi Sarugensis Epistulae quotquot supersunt* (CSCO II.45 = Scr. Syri 57; 1937).

(B) MODERN LITERATURE

E. Beck, "Das Bild vom Weg mit Meilensteinen und Herbergen bei Ephraem," *Oriens Christianus* 65 (1981), 1–39.

S. P. Brock, *The Syriac Fathers on Prayer and the Spiritual Life* (Kalamazoo, 1987).

_____, "The Mysteries hidden in the Side of Christ," *Sobornost* 7:6 (1978), 462–72.

_____, "The Wedding Feast of blood: an unusual aspect of John 19:34 in Syriac tradition," *The Harp* 6:2 (1993), 121–34.

F. Graffin, "Le thème de la perle chez Jacques de Saroug," *L'Orient Syrien* 12 (1967), 355–70.

S. Grill, 'Jakob von Serug als Dichter und Exeget', *Jahrbuch der österreichischen byzantinischen Gesellschaft* 8 (1959), 17–28.

T. Jansma, "Die Christologie Jakobs von Serugh und ihre Abhändigkeit von der Alexandrinischen Theologie und der Frömmigkeit Ephraems des Syrers," *Le Muséon* 78 (1965), 5–46.

E. Khoury, "L'hymne sur la Transfiguration de Jacques de Saroug," *Parole de l'Orient* 15 (1988/9), 65–90.

R. Murray, *Symbols of Church and Kingdom. A Study in Early Syriac Tradition* (Cambridge, 1975; revised edn Piscataway NJ, 2004).

_____, "Mary, the Second Eve, in the early Syriac Fathers," *Eastern Churches Review* 3 (1971), 372–84.

_____, "The lance which re-opened Paradise. A mysterious reading in the early Syriac Fathers," *Orientalia Christiana Periodica* 39 (1973), 224–34, 491.

A. Vööbus, *History of Asceticism in the Syrian Orient* III (CSCO 500 = Subs. 81; 1988).

INDEX OF NAMES AND THEMES

Adam, 267, 273, 390, 392, 432, 440
adultery, 409, 457
Amram, 217
Bethany, 261
darkness, 130, 462
dishonor, 85, 86, 87, 93, 98, 113, 116, 146, 190
Elijah, 55, 208, 219, 228, 246, 252, 257, 277, 287, 304, 323, 347, 370, 386, 441, 475, 481, 493, 500, 503, 517
Elizabeth, 345
glory, 5, 29, 32, 51, 53, 66, 71, 87, 100, 102, 103, 107, 109, 115, 120, 123, 125, 148, 158, 164, 167, 168, 172, 175, 177, 178, 182, 190, 198, 206, 254, 369, 483, 501, 519, 523, 566
grace, 101, 209, 335
honor, 85, 255, 409, 506, 507, 516, 518, 532, 556
humble, 65, 382
humiliation, 49, 59, 86, 103, 108
humility, 68
impudence, 397
ingratitude, 394
Jezebel, 446
John, 161, 215, 227, 244, 275, 303, 322, 347
judgment, 264, 265, 268
Lazarus, 75, 261
light, 4, 117, 121, 129, 135, 140, 149, 167, 169, 170, 171, 172, 174, 179, 180, 182, 184, 185, 191, 197, 200, 204, 289, 436, 451, 462, 483, 509, 532, 534, 553, 555, 556, 557, 558, 559, 561, 562, 563, 564, 566, 567, 571, 575, 579
love, 21, 35, 39, 41, 42, 43, 45, 47, 49, 51, 54, 104, 149, 409, 412, 455
Mary, 345
mercy, 9
mocking, 98, 113, 394, 418
Moses, 55, 199, 201, 203, 205, 208, 215, 221, 227, 237, 240, 243, 245, 251, 257, 262, 267, 271, 276, 277, 288, 289, 302, 309, 310, 321, 328, 330, 331, 337, 341, 370, 386, 393, 442, 475, 482, 493, 499, 503, 517, 549
Nebo, 245, 262
Peter, 159, 338, 485
praise, 6, 87, 316, 382
righteousness, 133, 192, 266, 450
sadness, 119, 163
Simon, 109, 115, 159, 161, 206, 219, 221, 228, 238, 290, 301, 306, 309, 311, 323, 327, 336, 471, 481, 487, 494, 502, 511, 515, 551, 568, 570
sorrow, 136, 150
splendor, 177, 192, 322
stubbornness, 397
suffering, 46, 67, 99, 110, 113, 118, 153, 391, 470, 474
truth, 232, 238, 258, 286, 294, 298, 312, 365, 388, 450, 451
weakness, 105, 114
Zebedee, 217

INDEX OF BIBLICAL REFERENCES

Gen
3:23 268

Exod
4:1–5 404
6:20 217
7:10 405
14:21 406
16:13 407
16:14–36 406
17:6 406
24:9 240
34:29 201
34:29–30 199

Num
31:8 411

Deut
4:21 264
34:1–6 245, 262

1 Kgs
18:13 446

2 Kgs
2:1 245

Matt
4:21 218
7:6 80
11:5 90
12:24 92
16:19 228
16:22 159
17:1 163
17:2 165, 208
17:3 165, 208, 277
17:4 492
17:5 527
17:22 155
17:23 155

Mark
1:19 55
9:2–8 155
9:31–33 90

Luke
1:40–45 247
9:31 475
13:10–17 92
22:55–62 109
23:43 272

John
1:17 335
11:1–44 261
11:15 77
2:1–11 71
2:6–11 89
5:1–18 92
6:5–13 89
9:1–17 92

Rom
7:6 334

2 Cor
3:6 331

Eph
5:2 43

Heb
8:8 194
9:26 43